

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

JANUARY-FEBRUARY, 1942



Regional Chapters

Religion in Higher Education:
A Syllabus

Religious Education in Oak Park,
Illinois

Teaching the Modern Approach to the
Bible

Attitude of Rural Young People Toward
the Church

Favorite Hymns of Young People

Religious Education in Homogeneous
School Districts

Adult Jewish Education and the
Democratic Way

Book Reviews and Notes

Leo L. Honor

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Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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REGIONAL CHAPTERS

Report of Visits Made by Ernest J. Chave for the Religious Education Association October 22 — December 18, 1941

LEO L. HONOR*

AT THE Annual Meeting of the Religious Education Association in Oberlin, May, 1941, a committee was appointed, consisting of Leo L. Honor (Chairman), Hedley S. Dimock, and Otto Mayer, to confer with Dean Colwell of the Divinity School of the University of Chicago regarding the possible release of our Executive Chairman, Ernest J. Chave, during the autumn quarter for a series of visits similar to those made by President Harrison S. Elliott last year. The Divinity School generously released Dr. Chave, on salary, and the committee wrote different centers and arranged a schedule of visits.

Due to limitations of time and expense a number of centers which expressed a

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readiness to cooperate could not be included. The centers visited, in the order of sequence, were Cincinnati, Columbus, Lexington, Louisville, Nashville, St. Louis, Detroit, Ann Arbor, Mt. Vernon, Iowa, Iowa City, Grinnell, Sioux City, Sioux Falls, S. D., Pittsburgh, Cleveland, Oberlin, Rochester, Syracuse, Boston, Springfield, Baltimore, New York, Hartford, Denver, Salt Lake City, and Provo, Utah.

The general theme of most of the meetings was the topic of the Association for the year, "The place of religion in the total educational experience of children, youth, and adults." The syllabus prepared by President Elliott and his committee was used in every center, with special attention to the functional analysis of religion described in the syllabus, as one method for attaining more

ANNUAL MEETING 1942

May 3rd and 4th at Columbus, Ohio

The Central Planning Committee is developing a program with two emphases:

- 1 — The Strategy of a Community Approach to Religious Education
- 2 — Religion in Higher Education

Fuller announcement will be mailed to all members.

THE RELIGIOUS EDUCATION ASSOCIATION

59 East Van Buren Street — Chicago

effective cooperation of persons of widely varying backgrounds in local communities. There was a most encouraging response in nearly every meeting, with a very definite interest in the possibilities of a better community approach to the problems of religious education.

Week-day classes in religion were a live issue in sixteen of the centers visited and many perplexing questions have been raised by this attempt to improve the general situation in the religious education of children and youth. Because the interest has been so keen and sustained in the areas of our topics for the last two years, and since several factors have hardly been touched, Dr. Chave recommends that the Association consider continuance of study along some related line such as "The strategy of a community approach to the problems of religious education," or "Developing closer cooperation in local communities in matters related to religious education."

Twelve of the centers visited made plans to follow-up with other conferences or seminar studies. About seventy new members joined the Association as a result of these visits and others are expected to send in their applications as local groups continue. There is a healthy growing interest in the R. E. A. and its mission is being more clearly recognized by leaders in the fields of both religion and general education. The R. E. A. must always be made up of persons who have several other fields of interest and responsibility. It is a fellowship of individuals who do have other duties and therefore feel the need of exchanging ideas with fellow workers in the fields of religion and education. It is a critical, creative, progressive movement which is urgently needed to keep individuals and organizations from becoming static and stereotyped.

A movement such as the R. E. A. must expect to have several types of members — the adventurous spirits and

radical minds who are willing to give time and creative thought to emerging problems; those who appreciate the atmosphere of the R. E. A. and the fellowship with liberal critics, but who carefully select what they want to use and say little; and those in either group who will get under the load of finances, program, and increase of membership.

Several facts from the trip may be of interest to our readers, as well as some of Dr. Chave's conclusions, reported to members of the Board in New York and to the Executive Committee.

In the visits to 26 places Dr. Chave spoke at 88 different meetings and held many individual conferences. Among those cooperating were 10 church federations, 26 colleges and seminaries, and leaders from many different faiths. In one place a Jewish leader took the main responsibility of setting up the conferences, in another a Y. M. C. A. secretary, in another a Methodist professor, in another a week-day supervisor, in another a Baptist preacher, and the wide range of R. E. A. cooperators was duly represented in planning committees and chairmen. The number of members in some centers was very small, but a loyal friend was ready to marshall the community forces and to make ready for discussion groups on the R. E. A. topic.

The committee and Dr. Chave express their deep gratitude to those who helped set up the meetings, arranged for honoraria to meet the expenses of the trip, and who continue to keep the spirit of the R. E. A. alive in local communities. The cost of the trip in cash was about \$350.00, including allowance for postage, syllabi, and extra office expenses. The amounts contributed toward the expense fund are expected to go over \$550.00 when all are in, leaving about \$200.00 for the publication fund of our journal.

The results of such trips as these two by Elliott and Chave are cumulative. More people become acquainted with the

Association and its objectives, its journal and its members, and friends are made in every district visited. It will be easier to have district meetings and to pursue memberships by correspondence than if no personal contacts had been made. It is hoped that plans may be made to have different leaders in another season visit near-by districts and stimulate further developments of our Association. There is no one type of R. E. A. meeting, conference, or seminar. We need to cultivate group meetings suited to local conditions.

Both Dr. Elliott and Dr. Chave report their interest in the wide variety of contacts made in their trips. Every community offers a different set of opportunities. An aggressive R. E. A. member, or two or three together, or a local chapter, might feel free to invite such groups as those mentioned below to consider the theme for the year, or some particular topic discussed in the journal and especially pertinent for the local situation. They would find surprising cooperative response and would serve to multiply the number of inter-related interests of local leaders in religious and general education. In such gatherings they would find others ready to join the fellowship of the R. E. A., and to become readers of our journal. It is likely that the Religious Education Association owes more to personal contacts of people for its growth and continuing vitality, than to any other single factor. The list of typical meetings held in this recent tour are but a few of the eighty-eight varieties which Dr. Chave reports from his trip:

Special conference arranged by a group of R. E. A. members, inter-faith and representative of a number of different interests; City-wide meeting called by a Church Federation; Special meeting of a Ministerial Association; Special meeting of an educational group; Home meeting of a few invited guests; Joint meeting of

staffs of Y. M. C. A. and Y. W. C. A. in a city; Informal conference of students from campus religious organizations; Chapel service in college, university, or seminary; Specially planned meeting of religious and general educators on a common problem; Panel discussion under auspices of a church group; Conference of denominational leaders; Inter-denominational state gathering of religious educators; Dinner conference under auspices of prominent religious or educational leaders; Parent education conference; State conference of leaders on character education; Rabbi, or minister, and a group of his educational leaders; Seminar of a local R. E. A. chapter.

The R. E. A. will grow as more of our members in different communities share in —

1. helping to improve the quality of our journal, *RELIGIOUS EDUCATION*, by contributing articles and suggestions,
2. helping to increase the number of readers of the journal and the membership of our Association, by personal recommendations and contacts,
3. helping to organize local groups to discuss Association topics, or related subjects, of inter-faith interest,
4. seeing that at least one representative from every organized district attends annual meetings,
5. taking responsibility for the success and development of this critical, creative, progressive movement in local districts and in national and international relationships. It must be kept wholesomely representative of persons of different faiths, with general educators and others interested in the spiritual transformation of our whole social order.
6. creating a spirit of faith and fellowship equal to difficult tasks.

RELIGION IN HIGHER EDUCATION

A Syllabus*

HARRISON S. ELLIOTT**

THE Religious Education Association during the year 1940-41 gave major attention to the problem of *Religious Education and Public Education*. This general question was explored on the level of higher education as well as on that of elementary and secondary education. With the cooperation of the Program Committee, a special syllabus for the consideration of the place of religion in higher education was prepared by Dr. Stewart G. Cole, Chairman of that committee.

This syllabus formed the basis for conferences of faculty members and leaders in church and voluntary student organizations, conducted by the President of the R.E.A. during the year 1940-41 in seven state universities, in three universities on private foundations, and in four regional gatherings with representatives of several institutions. These conferences included institutions of higher learning in the East, the Middle West, the Pacific Coast, and the South. In addition, the syllabus, published in *RELIGIOUS EDUCATION* October-December 1940, was used by individuals and faculty groups in other institutions of higher education.

The present syllabus has been prepared on the basis of the experience of 1940-41 for the use of groups interested in exploring further the place of religion in higher institutions of learning. In its preparation the author has utilized the syllabus for 1940-41 and has had the

benefit of the criticisms and suggestions of Dr. Cole, the author of the 1940-41 syllabus; of Dr. Edward W. Blakeman, Counselor in Religious Education at the University of Michigan; of Professor Ernest J. Chave of the University of Chicago Divinity School, Chairman of the Executive Committee of the Religious Education Association; and of Professor Clarence P. Shedd of the Yale University Divinity School, who in the winter and spring of 1940-41 visited a large proportion of the state universities of the United States to study the religious situation.

I

THE PRESENT SITUATION

The problem of the place of religion in higher education is most clearly defined in the state tax-supported colleges and universities. These are conducted under the limitations of the state constitutions which forbid public support of sectarian religion. While the independent institutions on private foundations and the denominational or church colleges are free to make whatever provision is deemed desirable, actually with the recent changes in the development of their programs the situation has become increasingly similar in them to that which prevails in the state institutions. Many of the denominational colleges are now independent of church control, and all these private colleges and universities are competing with the state-supported institutions for the confidence and practical support of the public. Therefore, it seems desirable to consider the problem in those general aspects in

*A syllabus on Religion in the Educational Experience of Children and Youth is also available.

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which all institutions of higher learning are involved.

A. Factors in the Present Situation Rendering the Problem Acute.

1. The colonial colleges were founded with a two-fold purpose. They desired to educate youth not only for the assumption of religious responsibilities in the community but also for civic leadership. As a matter of fact, these purposes were so integrally inter-related in the conception of the colonists that religion was in fact the orienting center of education in that period, and this was particularly true of the institutions of higher learning which were established. In the establishment of the state colleges and universities, one of these two purposes was predominant; namely, preparation for civic responsibility. They followed the general principle also adopted for the elementary and secondary schools, that their prime function was education for responsible participation in the life of the community and of the nation. Since religion was organized in various faiths and sects, the natural assumption was that it is a sectarian matter and, therefore, not a function of state institutions under the constitutional provisions. Therefore, while only public support of sectarian religion was forbidden and while there was nothing in the state constitutions to prevent attention to the religious education of students, the actual effect was the elimination of religion to a greater or lesser extent from the concern of the state institutions. They became "secular" institutions of learning, not because they were anti-religious but because of the conditions that have just been outlined.

It is important to note that the secularization of state colleges and universities was usually not as complete as was the case in elementary and secondary schools. In many cases, clergymen were presidents of these institutions and in numerous ways there was provision for a religious emphasis, notably in chapel

and other occasional religious exercises and in the support given to voluntary student religious societies, such as the Y.M.C.A. and Y.W.C.A. It seems fair to the facts to say that there has usually not been in state-controlled and state-supported higher education as complete a separation of religion and education as in elementary and secondary education — an historical fact of primary importance in facing the future.

2. The institutions on private foundation and the denominational colleges at first made religion central in their purpose and in the orientation of students. They were involved increasingly, however, in competition with state institutions with liberal state support, and they tended to become more like them in purpose and orientation in order to attract students. Further, while each denominational college was founded by a particular sect or denomination and at first had a faculty and student body drawn chiefly from that particular denomination, these colleges chose increasingly in the interests of building up the institution to select their faculty irrespective of denominational affiliation and to attract students from various sects. Thus, the distinctive sectarian character of these institutions was increasingly minimized.

The "secularization" of these colleges and universities took place gradually, but steadily. First, the place of religion was shifted from the central emphasis and orientation to a requirement of students, one among many interests but still a mandatory one. This change was provided for through required chapel and required courses in religion. This change has been followed in many of the denominational institutions by making chapel and courses in religion elective. As the student body has become more cosmopolitan religion is elected by fewer and fewer students. Therefore, while there are no constitutional restrictions upon the independent and denom-

inational institutions, the actual religious situation tends to become more like that in state institutions. This is especially true of the larger institutions with a university form of organization.

3. Another factor has complicated the religious problem in all institutions of higher learning. With the growth in size of the colleges and universities, there has been increasing specialization on the part of the faculty and in the nature of the courses offered. From a simple and somewhat unified course of study, much of it required, many colleges and universities now offer a confusing multiplicity of specialized courses from which selection has to be made by students. The resulting confusion is not only due to the fact that religion has been eliminated as the orienting center of a course of study; it is also caused because there is at present no orienting center at all for the course of study in many institutions. Consequently, students fit together into a jig-saw puzzle a variety of narrowly specialized courses without any central meaning and purpose for their work. The institution does not help them to see the inter-relationship of fields of study nor does it help them to develop a scale of values. Students, as a result, in general lack a sense of direction in what they are doing.

Faculty members have themselves been caught in this situation and have often failed to be of personal help to their students. The members of the faculty have found themselves employed to produce — "to do research and to write" — and, as a result, they have not had time to come into genuine understanding of the growing persons in their classes.

The problem is accentuated because the official and voluntary provisions for help to students religiously are usually inadequate for meeting the problems of religion in a large modern state or independent university. While the

churches make special provisions for students, their programs reach only a proportion of the students of the denominational affiliations involved.

The Christian Associations and other student societies offer media for student initiative and responsibility and for faculty-student cooperation; but whereas there was a period when the Student Christian Associations could be considered to some degree university-wide in their influence, they have become, with the increasing size and complexity of the universities, organizations of a minority of students. Further, the seriousness of the problems must be kept in mind in appraising the situation. It is not possible to find a simple solution for the religious issues facing students and faculty who seek to live significantly in the present complex university community.

4. This situation has been further complicated by the scientific attitude and method which have become a dominant force among the faculty and in the institution. In so far as this viewpoint has represented a willingness to discover and make known the facts without prejudice and bias, it has been a great advantage; but with it there is an assumption on the part of many faculty members that they have no responsibility to teach the implication of these facts for personal behavior and social ends. In the name of objectivity faculty members, upon the whole, have been unwilling to deal with the philosophical and religious assumptions and implications of their particular subject matter. Consequently, students have been compelled to try to find their own way in the midst of a confusion of data; and particularly have they been left without help in resolving the conflicts between various subjects and departments and between the assumptions as to life and destiny with which they came to college and those which seemed to be implied in the new knowledge they were securing.

5. It will be seen from this review that

the problem now being faced in colleges and universities is more basic than that of the place of religion in higher education. Important as this question is, it is an aspect of a wider and deeper problem: What shall be the orienting center for the education of students in institutions of higher learning? The question of the place of religion must be studied with full recognition of the present complexity in university education. Further, the difficulty, and perhaps the impossibility, of making religion the orienting center for university work as it once was, must be recognized. Any realistic consideration of the place of religion in higher education will be carried on with full consciousness of the factors in the situation which are making the problem acute.

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B. Exploring the Local Situation. (Getting the facts about your college or university)

- A general diagnosis of the problem has been given in the preceding paragraphs. No conclusion was more evident from the explorations of 1940-41 than the complexity of the college and uni-

versity situations and the difficulty of making generalizations. It is accordingly essential in considering the problem of religion in higher education, that those in each college or university shall know the facts about the local situation.

A major difficulty in getting a picture of the situation, as to the accuracy of which all would agree, grows out of two different meanings given to the term *religion*. Possibly the great majority of people think of religion as representing the experiences, beliefs, and observances which are nurtured in persons by churches and synagogues. Within this frame of reference, there are many different interpretations of religion and varying points of emphasis. For all of them, however, religion requires a *qualifying adjective* — Christian, Jewish, Buddhist, and the like. Others think of religion in social and functional terms as representing high-minded attitudes, superior scales of value, inclusive loyalties of individuals and of groups. They prefer the adjective, *religious*, and think of *religious* attitudes, values, and loyalties. While they recognize that these are fostered in churches and synagogues, they believe that such religious attitudes, values, and loyalties are also developed in schools, social agencies, homes, and other corporate relationships in which the church and synagogue are not the controlling forces. In appraising the religious situation in the university, they believe that it is necessary to include an exploration of the ways in which the values of religion, as functionally conceived, are fostered in the experiences of students. Accordingly, provision is made in the syllabus for exploring the college or university situation from both these points of view.

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The Place and Meaning of Religion, as Expressed in the Christian and Jewish Faiths, in the Experience of Students in your College or University.

1. What is the type of institution? (Check which) Independent—? Church—? State—?

2. If an independent or church institution, under what denominational or church auspices was it founded?—What is its present relationship to the denomination or church?—

3. What percentage of the faculty are Protestant, what percentage Roman Catholic, and what percentage Jewish in religious affiliation? What is the proportionate distribution of faculty members among the Protestant denominations? What percentage of faculty members are active in church or synagogue? What percentage have only a nominal relationship? What percentage have no connection with any church?

4. What proportion of the faculty members are favorable to organized religion as represented in churches and synagogues and their allied agencies? What proportion are antagonistic? Upon the whole, is the influence of the faculty favorable or unfavorable to the relation of students to the church? What is the basis for your judgment?

5. What percentage of the students give Protestant as religious preference or affiliation? Roman Catholic? Jewish? What percentage are members in each of these faiths? What is the proportionate distribution of students among the Protestant denominations? What percentage of the students are active in a local church or synagogue? What percentage have no connection with any local church or synagogue? What percentage of the students in any week are in attendance at one or more services in church or synagogue?

6. Which of the following places does religion, as thought of by church or synagogue, have in the college or university?

a. *The central purpose and orientation.* In what ways is this provided for? In what regards is the situation satisfactory, in what regards unsatisfactory?

b. *A required part of the education of students.* Is chapel attendance required? What courses, if any, in religion are required? Is there a chaplain or other religious officer? What other provisions are there? Appraise the vitality and significance of these?

c. *An elective in the institution.* Is there a chapel service? How often does it meet? What is the average and the range of attendance? What courses in religion are offered? What proportion of the student body elect one or more courses? What other provisions for religion are there?

d. *No provision by the college or university;* all emphasis upon religion provided by voluntary agencies. What voluntary religious agencies or societies are found on the campus? What proportion of the student body is enlisted in each? What proportion nominally, what proportion actively?

7. What responsibility, if any, do faculty members, other than those definitely assigned to the field of religion, take for the religious aspects and implications of their subjects?

a. What attention do professors in History, Philosophy, Psychology, Sociology, and Literature, give to the religious aspects of their subjects? In other words, what kind and amount of teaching of religion occurs in departments other than that of Religion? What appraisal can be made of this teaching? Is it considered fair and adequate by the particular faiths or denominations involved? Is the influence upon students negative or positive? What is the basis for your judgment? Professors' statements? Students' statements? Judgment of church leaders?

b. What responsibility, if any, do faculty members in the various departments, particularly in the physical and social sciences, take for the religious implications of their subject matter and for the conflicts caused for students, particularly for those coming out of orthodox religious backgrounds? If this responsibility is not assumed, why not? If it is, what are the results of these efforts? Do students get help in understanding religion and in personal religious orientation, or are the conflicts in regard to religion accentuated? What is the basis for your judgment?

c. Is religious education assumed by faculty persons as beyond the learning process, and religion thought of as "revealed" and "fixed?" What is the basis of your judgment.

8. What provisions are made by the college or university for fostering the personal religious experience of students? Does the institution provide on the staff for chaplains or counselors or advisers in religion? Are professors for religious subjects included on the faculty?

What provisions for fostering the personal religious experience of students are made by the churches and synagogues in the community and by voluntary religious societies, such as the Christian Associations?

Appraise the vitality and effectiveness

of these various provisions. What percentage of the students are being helped in these ways? What do students and faculty consider are the chief inadequacies of these programs?

The Place of Religion, Functionally Conceived, in the Experience of Students in your College or University.

1. What is the influence upon the religious development of students of the general life of the college or university?

The answer to this question involves an examination of the life of the college or university to determine what attitudes, values, and loyalties are being fostered, even though they may not be interpreted in specific religious terms.

These values of the good life are variously designated. Professor Ernest J. Chave of the Divinity School of the University of Chicago, Chairman of the Executive Committee of the Religious Education Association, has listed ten attitudes and values, which he believes may be identified in all aspects of college or university experience and which he would designate as "religious," as follows: Sense of Worth; Social Sensitivity; Appreciation of the Universe; Discrimination in Values; Responsibility and Accountability; Cooperative Fellowship; Quest for Truth and Realization of Ideals; Integration of Experience; Development of Language and Symbols; and Celebration of Social Values.*

In the study of the transition experience from school to college, four functional or habit patterns of importance in this experience were defined as follows: *A Purpose Pattern* — Forming and acting on purposes, which predisposes the individual toward purposeful behavior; *A Social Pattern* — Living and working effectively with people, including strangers, which predisposes the individual toward socialized behavior; *A Decision Pattern* — Evaluating situations and

*Fuller elaboration of these categories may be secured by writing to the office of the Religious Education Association.

making decisions on the basis of this evaluation, which predisposes the individual toward decisive behavior; and *A Sensitivity Pattern* — Sensing relevance, proportion, and potentiality, which predisposes the individual toward flexible, objective, and balanced behavior. (See Lincoln B. Hale et al, *From School to College*, Chapter VI).

Some would interpret the values in terms of a democratic way of life, such as recognition of the worth and potentiality of the individual person, irrespective of race or class; mutual goodwill between individuals and groups; opportunity for responsible participation of all in the common life of which they are a part; and cooperation on social goals.* Others would interpret these values in terms of the "Good Life" in which they include many of the types of value already indicated.

a. On the basis of the values, listed above, and of your own reflection on the problem, list the attitudes, values, and loyalties which seem important in appraising the influence of the general university experience.

b. Study the experience of students in the class rooms and other relations with the faculty, in the organization of student government, in the disciplinary measures in the university, in fraternities and rooming houses, in extra-curricular activities, in movies and other contacts with the community in which the university is located. In what ways are these values being fostered and developed in the experience of students? In what ways are they being denied and hindered?

c. Upon the whole, does the experience of students tend to foster or hinder the realization of such values?

d. Is the general experience of students in the college or university a nega-

tive, neutral, or positive influence in their religious development? What is the basis for your judgment?

2. Those who interpret religion in terms of attitudes, values, and loyalties, such as have been outlined under Question 1, affirm that the religious person is one who has made such a philosophy of life central in his experience and his supreme loyalty. Many believe there is support for the realization of these values in the very nature of the universe, and accordingly they have a metaphysical basis for their social beliefs; but they do not necessarily interpret this basis for the values in which they believe in the theistic or theological terms of church or synagogue religion. They affirm belief in a naturalistic doctrine of God and in a social and functional form of religion.

a. In what aspects is this approach to religion found in the college or university?

b. What proportion of faculty and students have this pattern of religion?

c. In what churches, synagogues, and other religious organizations is this type of emphasis found? In what churches, synagogues, and other religious organizations is there an emphasis at variance with this?

d. In what ways is this interpretation of religion an asset, in what ways a liability, in the religious development of students? Why do you think so?

The Orientation of Students in the College or University.

1. What proportion of the courses taken by students is required? What proportion elective? What proportion of courses are of general nature, what proportion highly specialized? In what departments are there general or survey introductory courses, in what departments is no provision of this type made? Does the large proportion of specialized courses cause problems for students in the orientation of their study? If not, why not? If so, in what ways?

*For a discussion of the values and processes of democracy as a great social faith see Educational Policies Commission, *The Education of Free Men in American Democracy*, especially Chaps. III and V.

2. What provision is made for orientation of the work of students? (Check which) Required courses—; Orientation courses—; Major around which work is organized—; Other provision _____. How satisfactory are the provisions? To what extent is it true that students lack orientation and purpose for their course of study as a whole? What is the basis for your judgment?

3. What provision is made for counseling with students on religious and other problems?

a. Is there a Personnel Division or Department? Is it a separate department with a special staff or is it composed of faculty members from various departments? For what types of problem does the Personnel Department take responsibility? (Check which) Planning course of study—; Difficulties in academic work—; Social adjustments—; Personality and behavior problems—; Vocational choices and plans—; Personal religious problems—; Other _____. How vital and significant is the personnel work?

b. If there is not a Personnel Division, what provision is made for counseling? (Check which) Individual professors feel this obligation—; Responsibility carried in office of Dean of men and Dean of women—; Responsibility of Deans of Schools or Departments—; Responsibility of Junior Deans—; Carried by employed officers of voluntary religious organizations—; Given special attention in university churches—; Other provision—.

Summarizing and Appraising the Facts about the College or University Situation.

Review the data secured and summarize briefly the positive and negative factors in the situation in the college or university, as they affect the religious development of students; and indicate the major problems as to the place and

vitality of religion in the institution and in the experience of students.

(The following books may be of help in making this appraisal: Stewart G. Cole, *Liberal Education in a Democracy*; Lincoln B. Hale et al., *From School to College*; E. G. Williamson, *How to Counsel Students*; and E. G. Williamson and J. G. Darley, *Student Personnel Work*.)

II

DETERMINING WHAT TO DO TO MEET THE SITUATION

It must be evident from the exploration thus far that there is no single answer to the problem of the place of religion in higher education, applicable to all colleges and universities. What might be desirable and practicable in a small college, under the auspices of one faith or denomination, would necessarily be different from that which should be planned for a large independent university or a tax-supported institution. Colleges and universities differ in their religious constituency. The situations in the different states vary. There are diverse interpretations of religion itself. All of these factors need to be taken into account in determining what to do. Each proposal for modifying or widening present practice should be examined in relation to the particular college or university situation as defined on the basis of the explorations in connection with (I) preceding.

The problem of the place of religion in higher education has at least four aspects which may be considered separately for the sake of clarity in thinking. These are: A. The place of religion (as interpreted by church and synagogue) in the curriculum; B. Providing the conditions for the development of personal religion or life philosophy; C. The problem peculiar to those unreached by regular religious approaches and agencies; and D. The basic orientation of a student's college or university work.

A. The Place of Religion (as interpreted by church and synagogue) in the Curriculum.

Whatever one's personal attitude toward religion, it is still a fact that in its organized forms, religion has been a prominent factor in history and a comprehensive study of current life cannot be made without including it. It is not possible to survey the fields of history and literature and leave religion out of the plan. The Bible of the Jews and of the Christians and the sacred books of other religions are part of the great literature of the world. Religion is represented in various communities in the United States through the organized institutions of the three great faiths and of the various denominations of Protestants. The missionary movement is a prominent part of world history. Organized religion in one form or another is a prominent factor in the life of various nations of the world. Therefore, the importance in a liberal education of an understanding, appreciation, and appraisal of religion as an aspect of culture can be assumed. If it is, the question arises: *By what provisions can the study of religion as an aspect of culture best be included in a college or university course?*

1. *Possible ways of providing for religion in the curriculum.* The actual practice at present covers several methods, as follows:

a. No responsibility taken for consideration of institutional religious practices and beliefs but attention focused upon the functional experiences of religion in attitudes, values, and goals in life.

b. Responsibility taken by the various faculty members to deal with the religious aspects of their subjects at the places they integrally belong in their teaching of history, literature, philosophy, or physical and social science, just as political, economic, artistic, and other aspects might be considered.

c. Provision for special courses on religion in various departments. For example, courses on Philosophy of Religion in the Department of Philosophy, Sociology of Religion in Sociology, Psychology of Religion in Psychology, History of Religion in History, etc.

d. Provision for an area of concentration on Religion or for a degree program in Religion and Ethics, making use of courses in various departments.

e. A special department or division of Religion with courses on the Bible, Philosophy of Religion, Comparative Religion, History of Religion, and the like.

f. Provision for study of religion in affiliated schools of religion, not supported by the college or university, with or without provision for credit toward college or university degrees.

g. Leaving the work of securing an understanding, appreciation, and appraisal of religion as an aspect of culture to the churches and synagogues, to student religious organizations, or to other voluntary agencies.

2. Examination of these possibilities.

a. Which of these practices are being followed in your institution? With what results?

b. What limitations exist, if any, upon freedom of the institution and of individual faculty members to deal with religion as an aspect of culture? Why do these exist? Are they insurmountable? Why or why not?

c. Is the function of the college or university in the field of religion realized better by a functional approach through dealing with those attitudes, values, and goals of life, which church and non-church people share alike (See 1,a) than by direct attention to the manifestations and contributions of organized religion? Why or why not? Is understanding, appreciation, and appraisal of religion in its church manifestations important in college or university education? Why or why not?

d. Should the religious aspects of culture be included in the college or university curriculum and considered on a non-sectarian basis, or is religion so much a matter of particular experiences, beliefs, and practices that these are best considered from the viewpoint of a particular faith or denomination? Why? Is it practically possible for a faculty member to deal fairly with the religious aspects of history or of current life, when these involve religious faiths or sects different from those to which he belongs, or when he has himself no personal connection with church or synagogue? Why do you think as you do? What difference would there be in the answer to the question in a tax-supported institution as compared with an independent or church college?

e. If your institution is tax-supported, consider the advantages and disadvantages of providing for an understanding of religion as an aspect of culture in regular university classes as compared with credit work in an affiliated school of religion or in non-credit work in connection with churches or synagogues in the community. Which is the better plan in your situation? Why? Is it permissible in a tax-supported institution to discuss the religious aspects of culture in the class room? What is the basis for your judgment?

f. If the religious aspects of culture are to be included in the college or university curriculum, what plan has superior value?

(1) Are faculty members in other departments than Religion equipped to deal with the religious aspects of their subjects or to teach special courses in Religion? What is the basis for your judgment?

(2) Does the amount and kind of material to be covered require a special Department of Religion and professors who are specialists in this field? Why or why not?

(3) Is a fair and adequate considera-

tion of religion as an aspect of culture possible in a state college or university, or is it possible only in independent or denominational colleges? Why or why not?

(4) What arrangement gives the most hope that students will secure an understanding, appreciation, and appraisal of religion as an aspect of culture? Each faculty member taking responsibility for the religious aspects of his subject? Special courses in religion in various departments? Religion as an area of concentration with courses from various departments? A department of Religion? Some combination of these alternatives? Why do you think so?

g. If the religious aspects of culture are not considered under the auspices of the college or university, what is the best method of providing for them?

(1) An affiliated school of religion makes it possible for the religious aspects of culture to be discussed from the viewpoint of each faith and by a member of that faith. Is this desirable? Why or why not?

(2) Are the churches and synagogues equipped to furnish students an understanding of religion as an aspect of culture? Will students give sufficient time to non-credit work to secure such an understanding? What is the basis for your judgment?

(3) Which is the best non-curricular method of providing students with an understanding of religion as an aspect of culture? Credit courses in an affiliated school of religion? Voluntary non-credit courses in churches and synagogues? Or is there some better method? Why do you think so?

h. Conclusion: In view of the situation in your institution, which alternative of those considered, or what combination of these alternatives, is most practicable and desirable for furnishing students an understanding, appreciation, and appraisal of religion as an aspect of culture?

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B. Providing the Conditions for the Cultivation of Personal Religion or Life Philosophy.

Giving students an understanding and appreciation of religion as an aspect of culture will make them religiously literate, and this forms a background for personal religious experience; but it does not follow that because a student has learned about religion he will have found a religious experience and faith of his own.

Religious experience is a personal matter. It depends in part upon the earlier experience of students, the religious faith in connection with which they were reared, and the crises through which they have found their way effectively. It is affected by the contacts of students with their college studies and with the life of the college or university. Such religion is sectarian, in the descriptive sense of that term, in that each person's religious experience is distinctive and in that it is usually developed and nurtured in the life of a group or sect with somewhat similar experiences and beliefs.

1. *Possible ways of providing the conditions for the cultivation of personal religion.* Several procedures are being used or advocated at the present time for the cultivation of personal religious experience, for the development of a personal religious faith, and for securing personal religious affiliation, as follows:

a. The method of developing colleges on a faith or denominational basis as a result of which students are educated in an institution whose educational program is dominated by a particular religious faith. In this case, the faculty members are chosen from those of the particular faith or denomination, and the religious point of view of the particular faith affects all class-room interpretations. The institution itself is conducted in line with the principles and points of emphasis of the particular faith or denomination, and students are living in an institution which in spirit and atmosphere is religious in a particular sense. This was the idea in the founding of colleges with church affiliation. It is found now in Roman Catholic and some Protestant colleges.

b. Responsibility is assumed by the college or university for fostering and stimulating personal religion of a church type among students. This procedure usually includes appointment of a Dean of Religion, Chaplain, or other religious

officer; provision of chapel and other religious meetings; commissions or conferences on religion; enlisting faculty members in help to students through personal counseling and in other ways. This type of program is found in certain independent and denominational colleges, and in some state universities.

c. The religious life of students is fostered by campus student-faculty organizations, such as the Christian Associations. These organizations usually have the encouragement of the administration, and frequently receive financial support from the college or university. Their program includes personal study, campus, community and world service, religious meetings, and the like, with a view to helping students find a personal religious experience and maintain their personal religious life in the midst of the complexities of college or university life.

d. Special work for students is carried on by the three great faiths and by various denominations, but these programs have no official relationship to the institution. An example of this is the university pastor or student worker maintained by various denominations. In the state and other large universities, there are faith or denominational student organizations and at times a building near the campus. This type of program is usually found in state institutions and large independent universities.

e. Affiliation of students through regular or special membership with the churches and synagogues of the college or university community and thus their incorporation into the life of a particular church or synagogue. This plan rests on the assumption that students will be best helped in their personal religious living by a relationship to a regular church or synagogue, as they would have in their own home communities.

f. Responsibility is assumed by the college or university through class room teaching, through assemblies, through

personal counseling, and through other methods to help students acquire and commit themselves to a personal philosophy of life, but a philosophy developed in social and functional terms and representing the high-minded attitudes, the superior scales of value, and the inclusive loyalties which inhere in a democratic way of life at its best and on which church and non-church people would agree. Some think of this philosophy as representing a spiritual evaluation of life and as including definite religious purposes, functionally described.

2. *Examination of these possibilities.* It is evident that these proposals are not mutually exclusive. The question, therefore, is: What combination of these possibilities best ensures the conditions for the cultivation of personal religion among students?

a. Which of these methods are utilized in connection with your college or university? With what results?

b. Is or is it not important for the personal religious development of students that they should be educated in an institution of a definite religious orientation and with a distinctly religious atmosphere? Why? How do the chances of developing a healthy religious experience and faith in an institution of this type compare with the possibilities in a state or independent college or university with strong voluntary student-faculty religious organizations and with an effective church and synagogue program.

c. What responsibility, if any, should the college or university assume for the cultivation of personal religion among students? Why? What difference, if any, should there be in the answer as between a state, an independent, and a church college or university? Why?

d. In the cultivation of personal religion among students, what relative importance have campus student-faculty organizations as compared with faith or

denominational student organizations? What is the basis for your opinion? Are these competing or supplementary? Why do you think so?

e. What is the desirability and effectiveness of special faith or denominational foundations and workers with students as compared with incorporating students in local churches and synagogues? Why do you think so? Are these alternative or supplementary plans? If alternative, why? If supplementary, what should be the relation between them?

f. What is the relative desirability and effectiveness of a personal experience and faith in terms of the attitudes and values, inherent in the college studies and the life of the institution, as compared with such an experience and faith in terms of some form of historic religion? Why do you think so? Are these mutually exclusive alternatives, or might one method supplement and reinforce the other? What is the basis for your opinion?

g. What aspects of the experience of students are most influential in the development of a personal life philosophy, or of a personal religious experience and faith? What implications does your answer have for the plans to be followed in your institution?

h. *Conclusion:* In view of the situation in your institution, what combination of the possibilities considered is most practical and desirable for the cultivation of personal religion among the students in your institution?

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C. The Problem of those not Reached by Regular Religious Approaches and Agencies.

In the larger universities, as many as seventy-five percent of the students are not being reached or helped by any of the methods considered above. Furthermore, many of these youth are without social and religious direction or orientation in their college or university work. A significant percentage of the students in the smaller denominational colleges are also unreached. What to do about these "lost" students is a most baffling problem. Some believe that they could be reached by a strengthening and extension of the efforts along the lines already outlined; others feel that their problems will not be met and that they will not be reached by an intensification and extension of present religious efforts.

There are many factors which enter into this problem; but a major one seems to be that such students often do not find in the programs of religion *as now offered* basic help on their problems. The focus of their difficulty seems to be in the conflict between the assumptions and beliefs of organized religion and the assumptions and beliefs in their field or fields of major interest in the university. Consequently, some of them neglect or avoid religion as generally conceived, and center their interest in their major field of academic interest. A few find a dualistic solution of the problem, reserving religion for certain areas of life and living the rest on a secular basis. All too few make a real integration between their traditional experiences and beliefs with which they come to the college or university and the new outlook and assumptions they find in their university studies. The question accord-

ingly arises as to whether or not some other approach is needed for helping these students.

Any review of the Hebrew-Christian religion would seem to show that the creative experiences and beliefs of this historic faith have emerged when religion as it had been experienced and believed came into contact with a conflicting outlook upon life, and some adjustment or integration was necessary. Prophetic religion in the Old Testament grew out of the conflict between the economic, social, and religious outlook which the Hebrew people brought to the promised land and the Amorite and other civilizations with their contrary economic, social, and religious outlooks. It is designated as the conflict between Jahweh and the Baals of the land. The Fourth Gospel was the result of the contact of Christianity with the Greek world-view and of the efforts of a great religious thinker to solve the problem of the relation of Christianity to Judaic and Greek thought. Thomas Aquinas wrought out his system of theology when Christianity came into contact with Aristotelian thought.

At present this problem centers in the conflict between the assumptions and beliefs of the historic formulations of the Hebrew and Christian religions and the assumptions and implications of various departments and courses of study in the college or university. In one respect, it is focused in the conflict of science and religion; and in another respect, it is the conflict of religion and democracy. There are other aspects of the conflict. Might it be that if faculty and students in these various fields were enlisted in the enterprise of finding an integration of these conflicts and a resulting religious experience and belief, this would not only be a method of helping those not now being reached, but also would result in a creative period of religious experience for our generation?

It does not meet the problem to ask

students to maintain faith in their personal beliefs, which they were taught in their home communities, uncontaminated by the scientific and other points of emphasis in the college or university: nor does it usually solve the problem when students throw over their pre-college beliefs. Something needs to be done to help them solve their conflicts positively. This help can be given by the organized religious groupings, when they adopt a program and select workers competent to deal with these problems; but it involves a different type of approach and program from that usually followed. The minister or faculty member often is unable to give help, because he has not faced the problems directly or seriously enough to have found a solution. Usually a constructive and creative help can be given only by those who are thoroughly trained both in religion and in one of the university fields of study contributing to the conflict, and who as a result have found a personal solution of the conflicts and thus have discovered a means for giving help to students.

It is interesting to note the work of professors in various departments who acquired theological training before they undertook their present specialization in a so-called secular field. There are other faculty members without theological training who have given serious attention to a study of religion and who render real help to students. Some ministers and other religious leaders have taken training for another calling before deciding to go into religious work. If these faculty members who are in so-called secular fields and who have a religious outlook and training, and these religious leaders who have also been trained in fields contributing to the conflicts, are willing to work with students on the problems involved, undoubtedly many students not now reached by the regular organized religious efforts could be helped.

1. What provision for this type of help is there now in connection with your college or university? How vital and effective is it?

2. How does such a plan compare in desirability and effectiveness in helping the unreached, with strengthening the regularly organized religious approaches and programs? Why do you think so?

3. What members of your faculty would be interested in such a plan and are competent to work on problems of this kind? What would this involve for the teaching they are doing? For group and personal conferences?

4. What leaders in churches and synagogues and in the student religious organizations are competent to give this type of help? What changes in or additions to the religious programs would be necessary, if such help is to be given through the regular religious organizations?

5. Should those who have found through such an approach a personal religious experience and faith, which is in some regards different from the creeds of the synagogues or churches, be included within the membership of these organized religious groupings? Why or why not?

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D. The Basic Orientation of a Student's College or University Work.

The basic orientation in the Colonial Period was around religion. After the founding of the republic and with the establishment of tax-supported colleges and universities, the orientation was preparation for responsible citizenship in the nation. With the increasing attention to preparation for one's vocation and with the establishment of various professional and vocational schools, particularly in the large universities, the course of study for many students was narrowly specialized around preparation for their chosen vocations. At present, the problem has become acute, partly because of the increasing number of specialized courses in the college or university curriculum and the relative lack of more general and orienting courses, and partly because narrow specialization around one's chosen vocation offers inadequate preparation for other aspects of life's responsibility and gives little or no help on a basic life philosophy.

1. *Suggested Possibilities for Meeting the Present Situation.* The problem of the basic orientation of a student's college or university course is being widely discussed at present. There are several possibilities which are being suggested, some of which have been or are being tried. They are as follows:

a. *Orienting the college or university course through a study of classical philosophy.* This is the widely discussed

proposal of President Robert M. Hutchins of the University of Chicago. It is set forth in his *The Higher Learning in America*. A discussion of the religious implications of this proposal is found in the paper by Mortimer J. Adler, entitled "God and the Professors," in *Proceedings, Conference on Science, Philosophy and Religion*, 1940. This proposal is being tried at present in St. John's College. (For a proposal in some regards similar, see Alexander Meiklejohn, *The Experimental College*).

Critiques of this proposal are found in the series of articles by John Dewey and replies by President Hutchins in *The Social Frontier*, December 1936, January, February, and March, 1937; in I. B. Berkson, *Preface to an Educational Philosophy*, Chapter Two; and in Harry D. Gideonse, *The Higher Learning in a Democracy*.

b. *Making theology the orienting center.* This is the proposal of Professor William Adams Brown in lectures given at the University of Chicago and published under the title, *The Case for Theology in the University*. He is sympathetic with President Hutchins' viewpoint that the orientation should be achieved through the study of an historic tradition, which has proven its validity; but he thinks that theology as representing the historic stream of religion offers a more dynamic orientation than classical philosophy. See also William F. Cunningham, *The Pivotal Problems of Education*, pp. 415-422.

c. *Orienting the work of students through religion of a particular faith or denomination.* This is the proposal of those who believe, with William Adams Brown, that religion should be the orienting center for a student's course of study, but who think that this can be most effectively accomplished if it is the present-day religion of a particular faith or denomination. They accordingly believe in church colleges or universities, in which the curriculum study as well

as the entire life of the institution are centered in a particular faith. This viewpoint is held by Protestants as well as by Roman Catholics, but a clear exposition of the issues involved is found in William J. McGucken, *The Catholic Way in Education*, Chapt. Four. See also Dean R. Daniel and J. N. Hillman, "The Distinctive Characteristic of the Church-related College," *Christian Education*, Vol. XXII, October 1938, pp. 33-41.

d. *Orienting the work of students in a social and naturalistic type of religion.* Those who hold this viewpoint believe that the historic interpretations of religion do not form an adequate basis for orientation because they arose out of problems different from those now facing students. They think that it must be a type of religion which forms an integration of the conflicts the student faces in his present college or university study. Therefore, they propose an interpretation of religion in terms of the values inherent in other fields of study than religion and accordingly a social and naturalistic type of religion. For an exposition of this viewpoint, see Stewart G. Cole, *Liberal Education in a Democracy*, Chapt. VIII. See also David E. Adams, "The Study of Religion as an Integrating Discipline," *Journal of Bible and Religion*, Vol. V, January-March, 1937, pp. 28-30.

e. *Orientation through emphasis upon the religious elements in various departments of study and upon the spiritual values in the course of study as a whole.* This is a proposal in some respects similar to that of Stewart G. Cole (See "d" above), but differs from it in greater emphasis upon the religious aspects of various subjects and fields as now found in the college or university. In this plan, there is provision for Psychology of Religion in the psychology department, for History of Religion in the history department, and similarly in other departments, so that religious orienta-

tion may be secured in a student's major field. Further, there is provision for an area of concentration in religion, made up of these special courses in religion in the various departments, so that religion may become the orienting center for the student's course. Attention is given also in the professional schools to a philosophy for the profession, through a consideration of professional ethics and outlook. In the liberal arts college, this would become an inter-departmental venture in which the spiritual values in all aspects of the college course would be emphasized in a unified manner. For an exposition of this viewpoint, see Edward W. Blakeman, "Developing an Indigenous Religious Program in a State University" in *Religious Education*, Volume XXXVI, April-June 1941, pp. 67-76; and Bernard E. Meland, "Spiritual Outreach of the Liberal Arts College" in *Religious Education*, Vol. XXXV, October-December 1940, pp. 219-223.

f. *A social orientation of the curriculum around democracy or other problems and responsibilities in current life.* An exposition of this proposal is found in Harry D. Gideonse, *The Higher Learning in a Democracy*. See also Educational Policies Commission, *The Education of Free Men in American Democracy*.

2. Examination of these Possibilities.

a. Which of these methods of orientation, if any, has been followed in your institution? With what results?

b. What are the advantages and disadvantages of orienting a student's work around an historic tradition as compared with orientation around social and religious conceptions in current life?

c. If it is to be oriented around the past, which is most desirable: Classical philosophy? Theology? Historic beliefs of a faith or denomination? Why?

d. If it is to be oriented in relation to present life, appraise the effectiveness

and desirability of orientation around the present beliefs of a faith or denomination as compared with a social and naturalistic interpretation of religion; of a religious orientation, as advocated by Cole, as compared with a social orientation, as advocated by Gideonse.

e. A major question is whether or not religion should be the orienting center of a student's college or university course. What are the considerations for and against such a plan? What is your conviction on this question? What is the basis for this conviction?

f. If religion is not to be the orienting center, what should be? Why? What contribution, if any, should religion bring to this orientation.

III

A RELIGIOUS STRATEGY FOR A COLLEGE OR UNIVERSITY

Four aspects of the problem of religion in higher education have been explored. Review the conclusions reached on each of these aspects of the problem and work out the plan, or the modifications in present plans, which would seem best to meet the situation in your college or university.

1. At what places is it most important to put the emphasis in meeting the religious needs of students who are at present connected with organized religion in some way?

2. What should be done about those not reached by present religious approaches and programs?

3. What should be omitted and what should be included in a policy and program which is aimed to give religion its rightful place in the curriculum, to provide for the cultivation of personal religion both among those reached and not reached by religious agencies, and to provide for the contribution of religion to the basic orientation of a student's college or university course?

RELIGIOUS EDUCATION IN OAK PARK The Evolution of a Program

JAMES BANFORD MCKENDREY*

THE population and structure of the village of Oak Park, Illinois, explains in part the type and success of the week-day religious education program, which has now entered upon its twenty-second consecutive year.

Oak Park is a rectangle three miles north and south and one and one-half miles east and west, lying about nine miles west of the Chicago Loop. In 1920, the year the present religious education program was organized, the population was slightly under 40,000, and rated as very homogeneous: Anglo-Saxon, church-minded — in religion mostly Protestant, and in politics, Republican. Between 1920 and 1930 the population grew to 64,000, a gain of 60 percent. Church, school, business and home building reached a new high in this decade. Not only were thousands of homes and apartments built, but millions of dollars were spent on new church buildings. The present investment in churches in Oak Park is approximately \$8,000,000, over half of which was spent in the '20s. In this decade 14,000 pupils attended public and parochial schools each year. The slogan in church and school was, "Build for the Future!" In the top '20s, real estate reached its peak in value and the population expectation for 1940 was 100,000.

1940 has come, and the '30s reversed all expectations. Voluntarily supported budgets dropped one-half, and church and philanthropic programs were cut accordingly. One large church paid up to \$1,000 a month interest in the years 1930 to 1935. The population began to recede owing to high rents and loss of jobs. The 1940 census shows a population of

65,600 instead of the expected 100,000, a gain over the 1930 census of only 2.5 percent. The most marked thing in this home community was the loss of approximately 3,000 out of our total school population. This seriously affected the church schools and also the week-day program.

At first sight Oak Park's population might appear to be at a standstill, but this is far from the truth. It has become more transient. This was evident from the sudden drop in the occupancy of rentable property in 1930. This greatly affected church attendance, both in the Sunday school and in church services. An analysis of the membership of a single large church illustrates constant change, an experience common to all churches during the years 1930-1940:

This church received by baptism 174 persons, on experience 77, by letter 375, a total of 626; it lost by death 91, by erasure 127,¹ by letter 347, a total of 565. This shows a net gain of 61, or 5.5 percent. Of those baptised, 150 grew up in the church school. In the years 1921 to 1941, 78 different ministers have served the 25 churches composing the Community Council. In one school district there was a 30 percent pupil population shift in the school year 1940-41. This picture reflects what is happening in every church in Oak Park, and to an even greater degree in more highly urbanized centers.

On the other hand, there is a permanent home-owning population in Oak Park of approximately 60 percent. The continuing core of old membership in the

¹75 moved away and could not be located.

²In buildings of three apartments or more. Counting two-apartment buildings, there are 7,356 family units.

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church discussed above is 50 percent of the total. The 5,600 apartment units² house most of the transient population.

CHURCH COOPERATION IS A TRADITION

As early as 1914 there was a Council of Religious Education in Oak Park, whose chief work was teacher training. Early in 1920 the Ministers' Association recommended that the Council study the week-day religious education movement, then in its infancy.³ Out of this study grew the conviction that the Sunday schools were not adequately meeting the religious needs of boys and girls. The supervision was casual, the attendance irregular, and the teaching poor to average. There was only one church director of religious education in Oak Park in 1920. The total grew to 14 by 1930 and dropped back to 4 by the middle '30s.

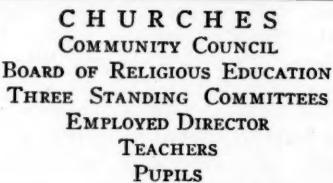
The early prophets of the week-day movement (this was true in general) thought that it would usher in the millennium. The initial steps were taken in a high tide of optimism, but the work has been maintained through the years by those who regarded all education, including religious education, as a process requiring an investment of time, patience and planning, and a program of study and experience that moves toward definite goals. Professor Frank M. McKibben of Northwestern University gave the Council guidance during the period of organization, and supervised the program during the school year 1920-21.

At this time the old Council was reorganized, giving all cooperating churches proportionate representation. In this first year 14 Oak Park churches cooperated. At present there are 25 churches, representing 10 denominations. The Board of Religious Education, which carries the responsibility of the program, consists of the four officers of the Council and 15 members⁴ elected at

the annual meeting of the Council; the latter on a three-year basis, i.e., five elected each year for a three-year period. The Board is organized into three working Committees: a committee on teachers and curriculum, a committee on finance, and a committee on publicity.

This division of responsibility has expedited the work and has given the board members a chance to work where best suited. Monthly meetings were usually sufficient to carry the program in all its phases. The Board reported to the Council in annual or semi-annual meetings. The diagram presents a graphic picture of the Oak Park set-up, which fits effectively into the church and school life of the village.

THE OAK PARK SET-UP



The constitution governing the Council has been revised from time to time to give increased effect to the program.

FINANCES

Without financial support an effective, continuing religious education program is impossible. The giving of money is the assurance of interest in the work. Out of giving come commitment and publicity. The first budget in 1920 was \$16,000, and was raised by the usual community drive. The year ended \$3,000 short. Definite church quotas were suggested by the Board in the second year, a plan still operative. This made the churches, not the community, responsible for religious education. As the enrollment moved from 1,100 to 2,800, the cost went up each year, reaching \$22,500 in 1929. Three-quarters of this was in salaries, which the Board in-

²It began in Gary, Indiana, in 1914.

³Increased from 9 to 15 members in 1939 to afford a wider basis for representation.

sisted should be comparable to those paid in public schools. The \$13,000 raised in 1920 was by personal subscription. By 1929 twenty of the churches paid directly from their current expense or benevolence budget directly to the Council of Religious Education. The individual church quotas ranged from \$50 to \$3,000 a year. The Council's income dropped to 50 percent of the original high in 1933. This was true also of the Y.M.C.A., Scouts, and other social agencies. This meant reduced salaries and curtailment of general expenses, yet the staff met the situation, and the religious education program was not impaired or curtailed.

Other sources of income were provided from friends of the work who made personal gifts, and from tuition. The latter began at \$1.00 a year, then was raised to \$2.00, and was finally placed at \$3.00; that is, \$1.50 a semester. This increase of tuition took place gradually over a period of nine years. When those unable to pay are eliminated (we let them attend the classes whether or not they can afford to pay the tuition), it leaves the annual income from this source at the present time about \$4,000. All collections are received to students by teachers, and in turn the secretary gives receipts to the teachers. Financial accounts are audited annually. The monthly balance sheets assure both the Board and the churches that funds are properly handled. At present the Board is operating on a current income of \$11,000. The per capita cost is approximately \$6.00.

The program was very expensively organized in 1920. Two teaching periods a week of forty minutes each meant a good deal of time wasted going to and coming from churches. It also meant that teaching loads could not be properly spread. For instance, on Monday grades 4, 5 and 6 might come in the morning, and in the afternoon another 4, 5 and 6th grades from another school. The

same teacher met these grades on Wednesday, and on Tuesday and Thursday there was a like program in two other school districts. Such a schedule can offer nothing to this teacher on Friday. When the school system changed to fifty-minute periods, the week-day program was organized on a one-period-a-week basis. In many cases the single period held in the public school is longer than the two periods formerly held in the churches.

PROGRAM RELATIONS WITH THE CHURCHES

The Council is a church organization. Both ministers and laymen serve on the Council and its Board of Administration. The churches pay to the budget at present less than the expected \$7,000 a year. About 20 percent of the children enrolled do not belong to the cooperating churches. This is viewed as a missionary project. In some cases, week-day teachers serve in the Sunday schools, speak to special church groups, and teach in teacher-training classes. There is, however, no compulsion on week-day teachers to render this special service. A full-time teacher with a twenty-five hour week of teaching is fully occupied!

Through the data on the permit cards each church is furnished a list of its own pupils in week-day attendance; new pupils are reported to the most conveniently located church of their own denomination. All pupils of "no church" connection are reported to churches in terms of geographical location rather than denomination. Follow-up work results in new families joining the churches.

The curricula of the week-day and Sunday schools often overlap. Week-day school classes specifically based on the Bible are more apt to overlap in curriculum than those with extra-Biblical courses. This question was more pertinent ten years ago than today. At present directors of religious education in

local churches often clear with the week-day program administrators before choosing courses. Some Sunday schools are increasing their emphasis on worship, doctrine and church history because, as their leaders state, the week-day program has given the pupils a good knowledge of the Bible and the general historical background of our religious heritage. Smaller week-day groups give opportunity for training in worship and worship leadership, which is carried over into Sunday school departments, guilds and youth meetings.

CURRICULUM

The week-day curriculum began twenty years ago with study books in each grade covering either one or two semesters of work. Good teachers supplemented these texts with their own vivid experiences and life meanings and values. When the teacher *only* read the text there was a very poor teaching situation. This was equally true of discussion courses in the early years. Teachers who supplemented discussions out of a rich experience and knew techniques beyond a "no" or a "yes" accomplished much. Too often the discussion was puerile, uninteresting, and unrelated to a continuing project.

The Oak Park curriculum now aims to ascertain new facts about the lore of Christianity, the Bible, the church, worship, and the immediate facts bearing on social and religious problems. Sometimes these social and religious problems grow out of Bible study and sometimes out of home, school, playground and church experiences. There has never been insistence on any single theory of education or classroom procedure. Teachers, well-trained, sincere and anxious to help growing boys and girls, soon discover methods and procedures that they can use most effectively. In appraising the teacher-curriculum situation over a period of twenty years, I rate the teacher 75 percent of the total. If

the teacher is unimaginative, poor in class management, thinking of pre-arranged facts rather than children, he will fail regardless of curriculum provided. Whether the material offered is good or poor makes little difference.

The curriculum, to be most effective, must be related in its general build-up to the sociological situation in the community:

- Is the community church-minded?
- Are the churches liberal or conservative theologically?
- Are the churches traditionally cooperative? That is, has there been a prolonged effort at cooperation?
- Is the community stabilized by a large home-owning group?
- Are the public schools free to teach scientific facts? Are they free from strident organized groups?
- What degree of wealth and liberality marks the community?
- Do school leaders recognize the value of the church and cooperate with it, and vice versa?
- Are social agencies active and financially supported?

RELATION TO PUBLIC SCHOOLS

Oak Park public schools hold an enviable place in the appreciation of the community. They are well-managed, well-organized, and operated for the benefit of the children. There is unusual parental interest in the schools, as seen in the activity of the parent-teacher associations and mothers' clubs. The high school P.T.A. is one of the largest in America. The eleven grade school parent-teacher organizations bring to the village foremost leaders in education, child psychology and religion.

From the inception of the week-day program the superintendent of schools and principals have given their loyal support to the work. In 1920 all the classes were held in the churches. Now they are all held in the public schools.

There has been no religious loss sustained by moving into better-equipped and more comfortable schoolrooms. We have eliminated from the program a great loss of pupil time.⁵ Good sense, and that too is religious, should help us settle where children should meet in order that their time should be saved. Psychologically there is a better teaching situation in the public schools.

The legality of using the school rooms rests upon an answer to the question — "Are the week-day classes or any other group interfering with the public school program?"

Oftentimes the public school teachers and religious education teachers share mutually in working out personality problems. Class incompatibility cannot be resolved in one hour a week. It is a task for parents, public school teachers, and religious education teachers working together over a period of time. The work of religious education is favorably represented in all public school exhibits. In high school PTA meetings, religious education is recognized with all other high school studies, and provision is made for conferences. Membership in the Brooks Club is open only to students enrolled in religious education, and is recognized on a par with all other high school clubs.

Special features of the religious education program offer an opportunity for cooperation. The religious education class often invites those not enrolled in religious education to share in special worship services, a movie, a lecture on "Palestine," illustrated talk on "The Other Wise Man," or "Christ in Art." Occasionally themes written in religious education dealing with some great church leader will be read before the entire public school class, and credit given by the public school teacher for the

⁵1,800 pupils lose ten minutes each going and coming to a church. Total pupils loss, 18,000 minutes a week or 300 hours, or sixty school days of five hours. The gross loss of time is appalling.

theme, either in English or history. On the other hand, the religious education teacher may evaluate and interpret religiously a poem, story or play read in the public school English course. This year two religious education teachers are carrying on an experiment in exploring the religious values in the eighth grade course in English, and the part played by the church in the westward movement in America.

These points of contact illustrate how we are endeavoring to make the public school experiences of children opportunities for evaluating and interpreting life on the religious level. To illustrate: The westward movement in American history is taught in the public school with no reference to religion. The religious education teacher cooperates by presenting the part religion played in the westward movement: the church builders, the circuit-riders, the ministers, the schools and colleges.

SUMMARY

The success of the Oak Park program of religious education has depended largely on trying to understand Oak Park. Its economic and sociological background has entered into the organizational picture. These indigenous factors have been determining the kind of program. Future changes in these factors will further change the program. The extension of the program will rest upon continued economic support; the unity and strength will rest on the co-operation found, fostered and utilized both in the churches and public schools; and the liberality and effectiveness will rest on the sincerity, experience and common sense of those supervising and teaching. Experience growing out of years of service shows that there are ever-increasing opportunities for vital correlation with public education. These opportunities become evident only through a better understanding of the total field of education.

TEACHING THE MODERN APPROACH TO THE BIBLE

DONALD T. ROWLINGSON*

ONE of the most important tasks of the Christian church is to make the Bible understood, not only in terms of the spiritual import of individual passages, but also in relation to the discoveries which have produced the modern approach to the Bible. As the supreme book of the Christian faith, its use by Christian people can contribute to the depth and effectiveness of their religious experience in a profound manner. However, if its use is to produce the maximum effect of which it is capable, it must be understood and interpreted in the light of our most adequate knowledge about it.

This need is apparent in at least two directions. The first relates to the increasing number of modern people who are neglecting the Bible altogether. They feel that it is outmoded, because their training has not given them the perspective necessary to see its significance in relationship to the world-view forced upon us by modern science, or to modern problems not specifically mentioned in its pages. The result is, as stated by Professor William C. Bower in *The Living Bible*, that "a generation of children and young people is growing up to whom the Bible is a remote, unknown and unimportant book." It would be an over-simplification of the problem to assume that it can be solved simply by the inculcation of the modern approach. On the other hand, we cannot expect an adequate solution without a continued emphasis upon the type of exposition set forth in books like Dr. Bower's and like Harry E. Fosdick's *The Modern Use of the Bible* and *A Guide to Understanding the Bible*. If the Bible is to become for this group of

modern folk a vital part of what religious experience they have, an intelligent interpretation is prerequisite.

At the opposite extreme are those who still cling to the Bible and find it a constant source of inspiration, but whose use of it also involves disvalues which hinder their fullest appreciation or actually retard the progress of the Christian spirit in the life of our world.

This group should be differentiated from those who have continued to read the Bible, but who have made the necessary adjustment to the newer views. Perhaps no sharp line of division can be drawn in every case, for many are at the moment in a state of transition. There are many, however, who are either hostile or indifferent to the modern approach, and they constitute a problem for religious education as serious as that created by their contemporaries who have turned disappointedly or skeptically away from the Bible. The problem here is not to get people to read the Bible, but of persuading them to approach a book which they already value with a more intelligent spirit.

It is with this group of traditionalists that the present discussion is concerned, the purpose being to analyze the problem so as to discover the most effective approach in winning them to a more adequate viewpoint.

The first step is to get their point of view clearly before us. It was expressed recently by a prominent lay leader who questioned the advisability of a statement made in a church school publication to the effect that Luke may have exaggerated in his description of one of the events recorded in the Acts of the Apostles. He was afraid that the implications that any statement in the Bible

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might be "exaggerated" might disturb the religious faith of readers who viewed the Bible as the authoritative word of God. "Why disturb us?" was the reaction of another layman when an approach to the Bible different from his own was set forth. On another occasion a minister claimed that people are not interested in new views about the Bible which conflict with their inherited ideas, and that the attempt to teach them creates more havoc than help. These expressions could be multiplied many times over in churches all over the land.

The very exposition of the modern approach which helps some to reinstate the Bible as a realistic part of their religious life appears to them a threat to the authority of the book upon which their religious life is nourished. Instead of welcoming the new approach as a solution of their difficulties, they view it as a disturbing element. They look with suspicion upon the educational programs and literature of the churches as they seek to develop a more enlightened view, and many of those with children in college are in constant dread of what they will be taught in religion courses.

In analyzing the problem created by this outlook, it must be recognized that the suspicion and fear involved are by no means confined to superficial fanatics. Very often it is because of a complete devotion to religious values as they are understood, and not for lack of them, that these emotions are aroused. The traditional approach of these people has become identified in their minds with the values which they have gained from the Bible, and the forsaking of the one appears to insure the loss of the other. Despite this error, however, their lives are often of a very high order in the practical expressions of the mind of Christ. Since acceptance of an up-to-the-minute intellectual approach to the Bible does not automatically guarantee sainthood, it can be shown that their Christian living is equally as efficacious

as that of many of their more "enlightened" brethren. In contrast to those who are neglecting the Bible altogether, the attitude of these devout traditionalists may hold greater promise for the future of Christianity, in that they at least recognize spiritual values in the preeminent religious document of the ages. Furthermore, if their conservatism can be tempered by intelligent guidance, they can become increasingly a formidable means of influencing those who have discarded the Bible.

Granting all this, however, it is still true that a grasp of the modern approach to the Bible is important for what it can contribute to a fuller religious experience. In his *Modern Use of the Bible* (page 19 ff.) Dr. Fosdick has listed four ways in which the Bible may be known: (1) acquaintanceship with its beauty spots, such as Psalm 23 and I Corinthians 13; (2) knowledge of its individual books; (3) knowledge of its great characters, such as Jeremiah, Paul, and especially Jesus; (4) recognition of its great structural ideas concerning God, man, sin, as they unfold in different generations and in the minds of different characters, and as they vary from primitive to sublime expression. Theoretically, the traditionalist may reap the fruit of knowing the Bible in the first three ways, but the joy of the fourth way is reserved for him who makes the assumptions of the modern approach, who views the Bible as a collection of documents from different times and hands, and as reflecting the presuppositions of the several authors' environment and religious views.

Even then, however, there are limitations upon the extent to which the Bible may affect the conservative's religious experience. He is inclined to view Biblical characters as different from himself in some mysterious way, and magic enters into his conception of the manner in which God deals with them. There is always the danger that his religious ex-

perience will remain in the past, with the experience of others as a substitute for his own and with the theology of an earlier age being transported bodily to the present. He is much more likely to commit the same error of legalism which Jesus condemned in the Pharisees than is his contemporary with a more adequate understanding, and he is liable to miss entirely the challenge of Jesus to adapt his basic attitudes to the problems of society today. Through a literal approach, or one equally as inadequate, he will reap some values, but he thus shuts himself off from even greater values which he needs for fulness of life and which his generation needs in order to fulfill its destiny.

The actual disvalues which arise from a misuse of the Bible further make it clear that it is imperative to spread "scriptural holiness" on the basis of the modern approach. All too often the Bible is turned to the services of evil purposes by the most devout, due mainly to a failure in intelligence in handling it. The past and the present yield endless examples of sub-Christian activities defended upon the basis of a passage of Scripture, although they represent a spirit which Jesus himself repudiated. The great values of Jesus have again and again been trampled under foot by an appeal to the Bible's primitive conceptions. Single verses have been removed from their context to justify such outrages as witch-hunting and slavery, and through misconceptions of the nature of the Apocalypse whole groups of men in every age have turned their eyes away from accepting the social responsibility necessary to intelligent cooperation with God in the building of his kingdom. Need anything more be said in favor of struggling to teach men how to use the Bible?

The challenge of the situation is clear, but the problem remains, how to meet it. There are those, of course, who would do nothing. Some are afraid of

losing prestige, some are baffled, while others feel that the situation will take care of itself. In answer to this mood, it should be said that, whatever the specific cause of inaction, the practical result is a defeatism alien to the spirit of the Christian gospel. The genius of that gospel, as expressed in the life of Jesus and throughout the history of the church, is that it has ever attempted to make people interested in matters to which they ought to give their attention, whether they relate to humanitarian reforms or to questions of Biblical interpretation. The very need constitutes a challenge to action, for there is no risk so great as that of doing nothing. People never stand still in their mental and spiritual development, and to refuse to enter the lists is to abandon the struggle to the enemy.

On the other hand, there are those who would plunge into the fray with a categorical imperative upon their lips. Since the new views have been proved to be true, they say, and since their value to the religious life has been established, people must accept them, whether they like it or not! In a less extreme form it is assumed that the mere statement of the case in areas where it is needed will automatically break down the barriers.

There can be no question but that the new approach must be expounded, and that the setting forth of information can in many cases bring about an adjustment. However, it is very questionable if this procedure alone will affect very deeply those whose presuppositions are not already amenable to new ideas. Except as experience leads men and women to see their value, new ideas have a way of remaining outside their vision, no matter how clearly or forcibly expounded. In matters of religion this is particularly true, because of the intense emotional aspect of the matter. Before their minds will open to better ideas, they must be assured through their own experience that they are better, and that the reality

of the religious experience they know is not in danger. In other words, the teacher of the Bible who ignores the background and presuppositions of his students is just as liable to contribute little to a solution of the problem as those who refuse to do anything. In fact, he may do more harm than good through the antagonisms he arouses.

This leads to the thesis of this discussion, namely, that in the effort to teach the modern approach to the Bible to the group we have in mind, a great deal of attention must be given to the creation of a predisposition which will be open to suggestion. This involves more than the question of the "inspiration" of the Bible; it involves one's whole perspective on the religious life. Most questions asked by church people go back to this matter of perspective on the nature of religious experience and to the basic beliefs which the person holds. Mere elucidation of the specific question brought forward may or may not satisfy the inquirer, depending upon whether or not he has the perspective necessary to fit it into his thought-patterns. That is, if the traditionalist whose soul is nourished on the Bible is to relinquish his inadequate approach in favor of a better way, he must feel that the new way is consonant with his fundamental religious attitudes, and not something superimposed upon them or contradictory to them. Haste to construct a superstructure of intelligent Christianity is doomed to failure, unless an effort is also made to orient the person's emotions in a frame of intelligent belief into which the new views fit normally.

The practical problem which this necessity creates for the teacher of Bible is enormous. Ideally, religious instruction should be adapted not only to different age groups, but to different levels of intelligence and different types of belief. This, however, is utopian. On practically every occasion the person who is inter-

ested in teaching the new approach to the Bible will be confronted by different levels of intelligence and spiritual discernment. Whoever the teacher may be, whether pastor, church school teacher, college professor, he is obligated, if he would rise fully to the situation, at one and the same time to impart information and also to stimulate religious perspective. Without the inculcation of a perspective predisposed to accept the new approach, ideas relating to it will seek vainly for lodging in the mind.

Assuming this need, what specifically can the teacher do in the practical situation? The first thing he must do is look to his own character and teaching technique. Nothing can take the place in the teacher of the kind of character that inspires in those to whom he ministers the confidence that he is not a charlatan in matters of religion. Nothing can be substituted for his own profound appreciation of spiritual values and his sensitivity to the values of the Book in which they find spiritual guidance. Scholarship and brilliance may dazzle them, but it will not move them. They must feel that they and their teacher are one in their respect for the Book and the values of the religious life. Many will listen to such a person, even though they do not agree with him.

In his teaching technique the instructor must be guided by the wisdom of the trite saying that it is more important to get ideas upon the chests of others than off his own. He must be patient and tactful, ever sensitive to the mood of the class and of individuals in it. He should, of course, be honest and speak the truth as he sees it, but be willing as well to compromise for the sake of a greater advance wherever possible. Above all, he should not attempt to carry on a *blitzkrieg*. Advance, and not a complete victory over night, is his aim. Sometimes the mere holding of the position already gained, as in the defence of Britain to-

day, is the most that can be done for the moment.

In the actual class-room discussion the resourceful teacher will have several ideas ready to present in order to meet problems in which the fundamental issues are inherent. At least two, however, are basic to the creation of a disposition to accept new ideas about the Bible. Both of them relate to the nature of religious experience as it is affected by the Bible, and both can be made plausible.

The first is, that the reality of one's religious experience is not necessarily dependent upon any particular approach to the Bible. It can be demonstrated that in the history of the church different methods of interpretation have held sway at various periods, that the modern church has inherited all these methods, and that sincere Christian people at the present time differ in the matter. As representative Christians differ in their theology, so they differ in their attitude toward how the Bible should be interpreted. It can then be shown that the teacher's interpretation is but one among several different possibilities, and that everyone must "interpret" in some way.

The importance of this was made clear by the remark of a minister-student at the close of a class recently. He remonstrated, "You are not teaching the Bible. You are teaching *your interpretation* of it." Of course! No one can come to the Bible without interpreting it, and the interpretation will be influenced by one's information — or lack of it, one's presuppositions and prejudices. The extreme radical and the extreme conservative as well both interpret, and the class must recognize that the problem is one of determining which method is most adequate.

From that point the teacher may proceed to point out why a new method

has been forced upon us, and what values it has in comparison with older views. In stating the need for a change to the new approach, he can reinforce his position by showing how the great leaders of the past were willing to change their views when a better method seemed apparent to them, and he can profitably refer to the early history of the church to show that some views entertained by modern Christians were not held at that time. Many other aspects of this approach are apparent, but the aim should always be to demonstrate that the method of interpretation may change without loss to the religious realities of the Bible, but that the new approach opens up an even deeper experience.

Closely allied with this is the question of the relationship of the Bible to our immediate consciousness of the living God, the task of the instructor being to show that the latter is of primary importance. The heart of religious experience is our direct communion with God in the present. Before the Bible existed as such men knew God, and a consciousness of God's presence was the dynamic center of the religion of Moses, the prophets, Jesus, Paul, and a multitude of others. Every since the Bible has come into existence, this personal touch of the divine upon the life of the individual is the chief source of his piety.

The Bible is related to this primary fact in two ways. It is one means, and one only, of helping us to make God more vivid in the present. By knowing how he has worked in the past, or rather, how he has been apprehended in the past — especially by Jesus — we are better able to discover him in our own experience. Our method of interpreting the Bible can in a sense be tested by this criterion: Does it make God more of a living reality today? As William Adams Brown says in *Beliefs That Matter* (page 233), "The important thing is not how we interpret the Bible in detail, but

whether our interpretation makes the living God more vivid to our consciousness and more completely master of our conduct."

Assuming the essential correctness of this attitude, it can be shown that one method of interpretation can accomplish this end better than another. God is known in the present in several ways, in addition to any inspiration which may come from the Bible. He is known through prayer, other persons, nature, and through the truth about the universe which scientists discover. Since this is so, the method of interpretation most likely to lead to the greatest value is one which is based upon all the ways in which God has been discovered. The advantages of the modern approach can then be suggested as they relate to this aspect of the question.

The other way in which the Bible is related to the primacy of religious experience is that without the latter the former would not be appreciated at its true worth. It can be pointed out that it is because we have found God already that we recognize his voice in the Bible, even though, paradoxically, the Bible helps us to apprehend him. This lack of religious sensitiveness has undoubtedly been a factor, along with conflicting intellectual views, in the neglect of the Bible by many. Without this primary religious sensitiveness, many are — and others would be — like the Pharisees in the very shadow of Jesus' marvelous personality, having eyes but not seeing.

This fact does not, as it might seem, make unnecessary a concern for one's method of interpretation, because an inadequate approach to the Bible may be in conflict with such a sensitiveness to values. The literal approach, for instance, demands that every statement in the Bible be taken as of equal worth with every other. To a person who is alive to God's demands in the present, this often becomes an impossible as-

sumption, which leads in practice to the break-down of the literal approach. On the other hand, the modern approach works hand-in-hand with our highest sensibilities to God's plans by making it possible for us to distinguish within the Bible between that which is worthy of devotion and that which is not. The result is a religious experience free from the contradictions between our highest thoughts and some ignoble ideals which appear in the Bible.

In church school literature the Bible is treated as a means to an end. The effort is made to fit it in so that it will contribute to religious living in the situations which confront the student. The modern approach to the Bible is also a means to an end, and the end in view is infinitely more important than is the acceptance or rejection of the newer method of interpreting the Bible. The goal is the creation of a deeper religious experience in the lives of individual Christians, and of a profound loyalty to Jesus, which will make the church better able to face adequately the tasks which confront it. If what has been said in this discussion be true, however, there is something at stake in the way in which Christian people react to the modern approach to the Bible. As a means to an end it is important, and every effort should be made by enlightened Christian educators to bring about its understanding and acceptance.

The views set forth here grow out of that conviction. They are not presented as a cure-all. They are meant to be suggestive rather than exhaustive, the main point being that effectiveness in teaching the modern approach to the Bible, so that it can be accepted intelligently, demands a method and technique on the part of the teacher adequate to the situation as it exists. Situations will vary greatly and will call for an adaptation of strategy, but once the basic problem is apprehended, progress can be made.

THE ATTITUDE OF RURAL YOUNG PEOPLE TOWARD THE CHURCH

LEILA ANDERSON*

INTRODUCTION

TIME moves on and brings with it many changes as people live and work and play together. Leaders who study the myriad patterns of man's life feel that one of the special centers of change today is located in the prosperous and progressive sections of rural America. They are concerned about the preservation of the fine characteristics which the people of these areas have contributed to American life and ask the church what it can contribute to the stabilization and enrichment of life as rural people make adjustments to changing conditions. This study was undertaken in the hope that information on what rural young people desire of their churches might help leaders to keep the rural church a vital center of religious faith and practice in a world of change.

The area selected for this study is a county located about a hundred miles southwest of Chicago in the heart of the corn belt. Ten years ago the index of level of living there was 89. Clubs of many kinds, educational and social,

flourish. Farm agencies are active. Schools are progressive and recreational facilities abound. Eighty-five churches, representing 24 denominations, strive to serve the people in religious ways.

The investigator spent three months visiting clubs, schools, and churches, and talked with individuals and groups about their work and their problems. On the basis of what she learned, an exploratory questionnaire was constructed and given to juniors and seniors in two high schools. The findings were tabulated and discussed with leaders and young people. Then a check-list type of questionnaire was prepared and given to juniors and seniors in four high schools. The information obtained was used as the basis for interviews with adults and young people, and forms the background out of which the conclusions arrived at in this study were obtained.

FINDINGS OF THE STUDY

Membership and attendance. Nearly 70 percent of the young people who participated in this study said they were church members, a larger number than claimed connection with any other single organization. The nearest competitor was the 4-H Club, to which 23 per cent said they belonged. Ministers who were interviewed felt that the estimate of church membership was fairly accurate. They explained that the religious education program was planned to secure membership during the intermediate years, and that it was functioning well as far as getting names on the church roll was concerned.

When church membership is compared with church attendance, one is not so sure that the religious education pro-

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gram has made good church members. Eighty-nine per cent indicated that they attend church some times, but only 40 per cent attend regularly. What happens in a religious way in the lives of these young people during the years in high school so that with a 70 per cent membership only 40 per cent take their church obligations seriously enough to attend church regularly?

An answer was sought for this question, and ministers and young people alike said there was an attitude on the part of all that the task was done when a young person joined church. Therefore little had been done to try to make church membership meaningful after the name was placed on the roll. No church claimed that it was giving post-enrollment training. Some churches were providing opportunities for such service as ushering and singing in choir, but in general significant service activities were not extensive.

The task of the church. More interest was shown by the young people in activities which are directly related to promoting a vital religious experience, such as teaching the Bible, bringing people closer to God, and teaching what it means to be a Christian than in either personal aid to people or work in the community. There was considerable interest, however, in personal aid such as help at times of death and sickness. Less interest in having the church active in community affairs existed than in other lines of endeavor, but was not entirely lacking. Promotion of high standards and work for cooperation in the community were more popular than projects involving more definite action. Most of the young people favored at least one type of community action, but did not agree on what it should be. Thus one person was interested in the improvement of movies, while another objected to this but favored the building of a recreation center.

Interest in God and Jesus. Ministers

and young people agreed that considerable emphasis was placed in the churches on Jesus. Yet the young people were more interested in God than in Jesus. They wished to learn about God, have faith in him, and feel close to him. They felt that they had learned about Jesus all their lives but had not been adequately instructed about God. Part of the incentive for wishing to know about God came from searching for an explanation of the universe and God's part in it. They wished to know also who or what God is. Some had felt that God was near in church and had found peace. One boy explained that the stage was set in church to feel God's presence. A girl explained that God could be close to people outside the church, but people were usually too busy to feel his presence except in church. What interest there was in Jesus seemed to be centered around his work as a teacher of a way of life.

Interest in the Bible. The young people felt that it was important to have the church teach the Bible, and approved of the way in which it was being done. Many of them thought of it as a book from which passages were read in church to illustrate moral principles, and very few indicated that they had had instruction from any other viewpoint. In one high school the Bible had been used in connection with a literature course, and the students had enjoyed looking up references. Some of the young people were troubled because they thought some leaders were trying to destroy the Bible by their methods of using it.

The church as an influence in morals. Reference has been made to the interest in Jesus and the Bible as aids for moral living. Clearly the young people felt that the church had a responsibility to help in problems of morals. This appeared most strongly in the selection of "it helps me to lead a better life" as the most popular reason for attending

church. Many of the young people felt that the church should help to make better Christian homes. When asked what were the essentials of a Christian home they listed good morals, belief in God, and some church attendance. One girl said that decency was all that was needed to make a home Christian, but others objected to this. Only one young person, a boy, mentioned that some form of worship of God in the home was essential to make it Christian.

Prayer. In contrast to the interest in God, the Bible, and aid in morals, prayers in church had little appeal. In fact, only nine of the young people participating in the study listed it among their first five reasons for attending church. Interviews with ministers and young people confirmed this lack of interest. Some felt that the Lord's Prayer was meaningful, while others said it was a mere form. One girl explained that it was all right, but young people knew it so well they could repeat it while thinking about skating. Some felt that instruction in its meaning helped, while others disapproved of this. Objection was given to prayers being given too fast, because, as one girl stated it, a person needed to think about what he was praying for. The major objection to the pastoral prayer was that it was too long. One girl explained that a young person could follow a prayer for two or three minutes and feel a sense of praying but after that attention wandered. She felt that a different type of attention is required for prayers than for other material and that her minister should put some of what he prayed about into his sermon instead. The young people insisted that the persons who did the praying in church should be sincere, lead good lives, and be respected if they were to be followed in their prayers.

Influence of people in church relationships: Friends. Many ministers say that friends have much influence in determining the interest of young people

in church, but this was not verified. In fact the young people seemed to consider it of minor importance in determining church attendance and membership. They explained that often friends do not attend the same church. When one considers that in one of the communities included in this study fifty-two young people claimed connection with twelve churches there seems to be some justification for the lack of influence of friends in such a situation of division on Sunday.

Parents. Many of the young people did not recognize their parents as having much influence in determining their church relationships. When questioned, however, they said that young people did not like to admit that parents determined what they did, because it seemed to them to reflect on their ability to manage their own affairs. One boy explained that he knew seniors who would place the blame elsewhere when parents forbade them to do something, rather than admit the real source of control. A check-up among the churches revealed that in some it was the custom for parents and children to come together. One girl reported that her church discouraged young people from attending church unless their parents came also. In many of the churches it was estimated that half or more of the young people came without their parents being present. Major reasons given by the young people for not attending church were that they could not get to church or had to work, both of which may be traced back to parents.

Church leaders. The young people were asked to name three adults in their churches whom they respected and felt they could work with. Two-hundred twelve names were given, an average of over seven per church. Only twenty-three names were mentioned by more than three people. One of the typical church lists contained the following: the pastor and wife, a Sunday school

teacher, the Sunday school superintendent, some elderly lady who had children or liked young people, a young adult, a school teacher, and a younger member of the official board. Thus we see a wide scattering in types of leaders. The young people said they desired leaders who had ideas to suggest to them, who understood them, and who commanded their respect. In five churches the pastors were not listed by any of their young people, and only seven were selected by more than three. Many of the young people expressed a desire to have their ministers set a good example but not many desired that they give personal advice and counsel, attend community affairs, or be active in community affairs.

Church people. The young people expected the people of the church to show friendliness, cooperation, and consideration for the feelings of others. They objected to gossip and quarreling and feelings of superiority on the part of some toward others in the church. One girl explained that people gossiped in her church who said they were Christian, and it hurt her and made her bitter. A boy explained that he did not go to church because his mother and sister came home on Sunday and reported the quarreling that took place in church. Some of the young people gave credit to their church for being very friendly and cooperative and appreciated the spirit that was shown. For instance, one girl said that her pastor helped poor people on the path to righteousness by not making them feel above him. Requests were made for having friendly visits in the home and having friendliness in the church. One girl even thought that church people should help those who did not go to church to find a way by which they could attend.

Group differences: Sex. Many believe that sexes differ in their interests, and the results of this study give some verification for that theory. More boys

than girls said that they attended church from a sense of duty. Both showed an interest in the welfare of people; but the boys were more concerned about group relationships, with an outreach broader than their own church. The girls were more concerned about personal matters in the church and in the lives of people. Statements dealing with God, the Bible, being Christian, being spiritual, were more popular with the girls than with the boys; with the exception of the one about the church helping young people to be co-workers with God, which received a higher rate of approval from the boys.

Class. Many ministers have said that they do not find much difference in religious interests between high school juniors and seniors, but some outstanding differences appeared in this study. It was possible, in most cases, to tell whether a junior or senior was being interviewed without asking for class standing. Seniors showed that they had already done some thinking on such subjects as the nature of God and Jesus and the characteristics of a Christian home, and that they were interested in such discussions. Juniors were more liable to need encouragement to start them thinking.

All of the activities listed in the questionnaire for churches and ministers except the one dealing with making marriage ceremonies sacred were ranked lower by the seniors than by the juniors both for importance and for effectiveness. A senior explained this by saying that his group desired to know the "why" of things, and took pride in being critical and demanding a high rate of achievement. The juniors showed more interest in personal matters, while the seniors were more concerned about God and the universe. Seniors attended church more than juniors. When questioned about this, they suggested that their interests were developing as they faced going out into the world. One

boy with an outstanding scholastic record said that last year he could not sit still in church and did not know what the minister was talking about, but this year he understood what was said part of the time and was interested. Some suggested that less parental compulsion was applied to seniors, and as they were not told they ought to go they were less liable to dislike church. More juniors than seniors said they went to church because parents influenced them, more seniors went because they felt better and liked to worship with others.

Attendants and non-attendants: A difference in attitudes appeared between those who listed no church connection and the rest of the group. There were more boys than girls, more juniors than seniors, and more from town than from the country in the non-attendant group. The non-attendants were more influenced by desire to sleep and lack of interest as reasons for not attending church, while those who were irregular attendants were more inclined to blame their failure to be in church to lack of transportation or necessity for work. In general the non-attendants ranked the activities of the church as of less importance and as less effectively done than did the attendants. The exception was in community activities which require action, such as having the minister active in the affairs of the community, working for a recreation center, and working for better government and cleaner politics; which they placed as of slightly more importance than did the attendants. They had decidedly lower ratings on such statements as promoting high standards, teaching the Bible, and bringing people close to God.

IMPLICATIONS FOR RELIGIOUS EDUCATION

General suggestions. The young people who shared in this study made it very evident that they had valuable ideas to contribute in making church experi-

ences more vital in a modern age, without going off on tangents which reject the wisdom of the ages. Yet little opportunity was being given them for sharing in church plans. The low rating placed on the work of the minister as a counselor indicated that they would not go to him very much for advice. Therefore ministers should put a search light on their methods of approaching young people and try to develop ways of cooperation in thought and action between adults and young people. Young people will reveal their attitudes and desires to those who come to them with understanding and appreciation. If the minister finds that he is not successful as a confidante of youth he should search for someone in his church who can serve in this capacity.

Church membership: Many ministers and young people are dissatisfied with the plan which is followed in many churches, as revealed in this study, of securing membership at the intermediate age, followed during the high school years by participation in Sunday school, young people's societies, and some service activities. This does not enlist regular attendance at church, as the 40 per cent ratio of regular attendance shows. It does not give the young person training during his years in high school along lines which enable him to understand the sermons and have an adequate worship and prayer experience. It does not provide for adequate help in theological problems such as the nature of God and his world.

In the light of the above and after much consultation with ministers and young people the following plan is suggested: Church membership should be a progressive matter, in which help and instruction is given during the years just preceding high school, during high school, and immediately following high school; so that there may be growth in interest in, understanding of, and skill in being, a church member. To achieve

this, intermediates might be given instruction over a period of years, with some intensive training at the end; in the history, meaning, and challenge of being a church member. This could be concluded with a service of recognition just before entering high school; which might or might not include the placing of the name on the church roll, depending on the custom of the church. In all cases this step should be presented as merely the beginning of becoming a real church member.

The years in high school should be used as a period of training, in which the young person serves as an associate member and is in training for full membership privileges and participation in later years. A study might be made of the parts of a church service: prayer, music, responses, offering, sermon; to secure thought and interested participation. Definite opportunity should be given for service at a level of advancement suited to the high school boy and girl. As the young people develop in their interests from the personal to the theological phases of religion, the program should be enriched to meet this enlarging development. Close cooperation with public school officials, when possible, should be maintained. Just as the young person looks forward to graduation from high school, with its alluring vision of larger vistas of life; so he should be able to look forward to a service of recognition in his church at the completion of his four years of training in churchmanship. This service should present to him appreciation of what he had achieved and hold up for him a new vision of that which lies ahead of him in the years of full standing as a church member. Further training could be planned for the years following graduation, suited to the person in college, the one who goes into business, and the one who becomes a home-maker.

Sermons for youth. This study has

indicated that high school young people do not derive much benefit from sermons before their senior year and then do not fully understand them. Some ministers say that when they have built their sermons around the interest of youth they have found that young people like to come to church and listen. Also the older folk appreciate such sermons, because all too often they have had inadequate help in the same areas of religious living that bother their children.

Interest in God. Young people should receive help from the church in developing a vital concept of God before they leave high school, so that if they go to college they may have a foundation for meeting the doubts that may assail them as their world expands. If they stay home they should have a faith within them which keeps them from neglecting the religious needs of their lives. The wise religious leader will consult with school authorities to find out what they are teaching that is related to this problem. By means of books, sermons, discussions, and private conferences when desired, he will encourage young people to face the problem of God in their lives in a realistic way and help them to think for themselves until they arrive at something that is their own.

Interest in Jesus. According to the results of this study, young people have a very limited appreciation of Jesus, due perhaps to the fact that we have not had progressive material about Jesus suited to age groups. Some work has been done along this line, but religious educators are still saying that little material is available which gives a challenging presentation of Jesus to young people. The writers who know the interests and characteristics of young people should work on this problem, and religious leaders in the churches should experiment in building an interest in Jesus which will be vital.

Teaching the Bible. The attitude of

young people toward the Bible is encouraging in that there is little prejudice toward its use, but is discouraging in that there is little constructive interest or great appreciation of the Bible. Definite effort should be put forth to prepare and present adequate material on the Bible as a part of the training in churchmanship. The work done by some schools in teaching the Bible should be encouraged, if kept non-sectarian. Care should be taken to study the Bible as a great religious book and not as something to be torn to pieces for criticism.

Prayer experience. Probably the most discouraging picture presented by this study is the attitude of young people toward corporate prayer, but if the prayers of adults lack the ring of genuine religious feeling and reality we cannot expect young people to be responsive to them. Adults need to check their own feelings when engaging in corporate prayer.

Some leaders find that by changing the location of the Lord's Prayer in the service to a place where it is possible to prepare the people to feel like using it great religious value is obtained. We should like to place above every minister's desk in large red letters of warning the following words. "Prepare your people to enter into the spirit of prayer before you ask them to share with you in prayer. Do not make the pastoral prayer too long. Do not include your sermon in your prayers. Put into your prayers only those items of petition, praise, and penitence which you know have meaning for your group. If your people have too narrow a scope of prayer appreciation make plans for instruction outside of the prayer time."

Interest in a Christian home. The attitude of young people that moral living, belief in God, and some attendance at church is all that is necessary to make a Christian home constitutes a challenge to the religious worker. One young person asked on her questionnaire that in-

formation be given on how to have family devotions in her home of the future without seeming to be old-fashioned. The need exists for devotional material suited to family worship that young people will enjoy. Religious educators should give special attention to arousing a recognition on the part of young people that they need to have worship of God in their homes.

Community service. It is worthy of special attention that while the young people assisting in this study did not show general agreement as to the type of community service the church should engage in, they expected the church to do something for the community. Educators can help them to develop the idea that religion reaches out into all areas of life, assist them in finding out what they can do as church members in training, and aid them in carrying out projects. Very often they need to secure a vision of the importance of the small acts of daily living which help or harm those about them, in home, school, and larger community.

CONCLUSION

Are we as religious leaders going to admit that it was an impossible dream of a man of Galilee that the Kingdom of God might come on the earth, or are we going to face the difficulties involved in securing it and go forward with a faith that it can be achieved when men care enough to work for it? Are we going to pass on to youth the challenge and vision of that Kingdom and help them to strive to achieve it? The young people who assisted in this study have revealed attitudes which show that a foundation exists for stirring them to work in their communities for the world order of which Jesus dreamed. If they catch that vision and challenge and devote their lives to its realization we need not fear for the future in a world of rapid changes, even though much that we have treasured seems to be falling in wreckage about us.

FAVORITE HYMNS OF YOUNG PEOPLE

A. J. W. MYERS*

A NUMBER of years ago Miss Elsa Lotz, whose memory is still fragrant to a great many people, began working on hymnody for her doctor's dissertation. In this connection, among other things, she sent out two questionnaires, and amassed a great deal of material. Then came an opportunity to study the teaching of religion all over this country and she undertook this investigation with Professor Hartshorne. The results of their work are reported in that very valuable book, *Case Studies of Present-day Religious Teaching*. She planned to return to her study of hymnody at a later time but that hope was frustrated. As she did this research with me it has seemed incumbent on me to try to give some of the results, at least, to a larger public, and while these will necessarily be incomplete because, for one reason, of the mass of material, they may have sufficient inherent interest to stimulate others to further study.

One of the questionnaires Miss Lotz issued was on favorite hymns, and it is only with this that the present paper deals. A very deep interest was manifested not only because a much larger proportion of returns was received from the papers sent out than is usual, but also because many expressed their interest and wanted to receive the findings from the study. Miss Lotz would probably have replied personally to all of these but now all who are interested and who helped so generously must be content with this partial report.

The Questionnaire

The questionnaire was very simple.

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After stating whether the respondent was a man or woman, his denomination, and the age group to which he belonged (under 18, 18-25, 25 and over), these three questions were asked, leaving spaces, of course, for the answers:

"Please list below a few (say 10) hymns of which you are especially fond."

"I am interested in finding out why people like hymns. Will you help by telling me just why you like each one of 3 or 4 hymns."

"Please mark with an x any hymns you have mentioned which you think exceptionally good for use in your own time or in the future. Please mark with an o any, however precious to you because of associations, which seem to you to have no special value for the present day or for the future."

Young People's Own Choice

In churches and societies, for the most part, hymns are chosen by the leaders and the individual has little direct choice as to what hymns are sung. This questionnaire sought to get at the individual young persons and their leaders and was sent "to summer camps and conferences in the East and Middle West during the summer of 1929 and 1930. One may take for granted that young people attending denominational conferences and young people's assemblies . . . are those whose hymn tastes have, in large part, been formed by the church and especially in the younger departments of the church school." To the extent to which this is true, then, these favorite hymns reflect to a considerable extent, the "hymn taste" of the church.

In all 738 hymns were reported. A very deep impression is made on one by reading the list over. It is not a pleasant experience, for the list of the favorite hymns of this select group closely under the influence of the church is a strange mixture of good and bad. It certainly calls the attention of ministers, directors, choir masters and organists and all others who love the best in hymnody and music to give renewed attention to cultivating and developing the hymn taste of the people.

The total list cannot be published for lack of space, but it must be examined briefly.

Total List Examined Briefly

From an examination of the titles it is abundantly clear that there is not much intelligent discrimination as to the quality of the poetry, the music, nor the religious content of hymns. There seems to be, from whatever point of view judged, a lack of standards of value and a corresponding need of attention to this in the church. The list includes many great hymns but also such as these selected at random: *Higher ground* (Lord, place my feet on higher ground); *He lives next door to me; I lay my sins on Jesus; Life's railway to heaven; Make me a captive, Lord; It pays to serve Jesus; My Jesus as thou wilt; My song is love unknown; O that will be glory for me; Pull for the shore, sailor; Satisfied* (All my life long I have panted); *Shall you, shall I?; So precious is Jesus, my savior; Sweeter as the days go by; The most holy name of Jesus; There's no love to me like the love of Jesus; and 'Tis so sweet to trust in Jesus.* However it is to be noted that most of these "sweet," "dear," "precious," "my" hymns are reported but few times.

Statistics

For any who are interested in statistics these few may be given: 650 returns were studied (out of over 1000 received); the total frequencies — the

grand total of all hymns mentioned — is 6661; and 738 separate hymns were given as favorites. Of these 738 hymns 340 were mentioned once; 101 twice; 36 thrice; 41 four times; 23 five times; 21 six times; 17 seven times; 12 eight times; 8 nine times; 6 fourteen times; 4 fifteen times; 5 sixteen times; 6 seventeen times; 1 eighteen times; 3 nineteen times; 3 twenty times; 2 twenty-one times; 2 twenty-two times; 1 twenty-three times; and 67 thirty or more times. This last group which represents nearly two-thirds of the frequencies will be discussed separately. It may be added that about one-third of the reports were sent in by men and two-thirds by women.

Denominations

The questionnaire asked for the denomination of the respondent. A good many denominations are represented but taking the six largest in terms of replies received they are roughly in this proportion: Baptist 14 percent; Congregational 30 percent; Disciples 10 percent; Episcopalian 12 percent; Methodist Episcopal 12 percent; and Presbyterian 22 percent.

No marked differences could be detected among the denominations as to the quality of the hymns chosen. There seemed to be about the same proportion of each who selected the better and the worse hymns. There is perhaps this one good feature from a study of the denominational returns. They might all use the same hymn book.

Age Groups

The respondent indicated to which age group he belonged, whether under 18, from 18-25, or 25 and over. The general impression gained from the replies is that while in some cases there is a difference of choice yet on the whole there is no sharp distinction of choice based on these ages. For example, *Abide with me*, which might appear to reflect the experience of older people, is a favorite of 40 under 18 and of 67 and

66 for the other groups. But the number of replies from those under 18 are much fewer than from the others so that the proportion favoring this hymn was about the same for all three ages. On the other hand, the figures for *I love to tell the story* are 27, 27, and 13; and for *I would be true* the figures are 36, 46, and 22, showing that these are the choice of a considerably higher proportion of the younger people.

Intrinsic Worth

Respondents are asked to say whether they think their favorite hymns are "exceptionally good for use in your own time or in the future" or, "however precious to you because of associations, seem to have no special value for the present day or for the future." Confining attention to the 67 hymns which were the favorites of 30 or more persons it is interesting to note that on the question of value there is considerable independence of thought. One or more question the present or permanent value of all but 9 of the 67.

This evidence of critical discrimination is fine except that the poor hymns are not questioned any oftener than the better ones. The 9 not questioned include the grand old hymns *Our God, our help in ages past* and also *I love to tell the story*. *Jesus calls us o'er the tumult* has one who questions it to 25 who think it is of permanent value, and *I need thee every hour* has 1 to 18. *Abide with me* has 11 who question its permanent value to 51 who think it should survive. *Holy, holy, holy* has 8 for to 42 against, showing a decided trend against it though it is still popular. *Jerusalem the golden* has a high adverse ratio, compared with the others, being 9 to 14, and *Rock of ages* has 10 to 23. These are two of a type of symbolic hymns which have survived out of many that have perished. The mortality among them has been deservedly high. *Love divine all loves excelling* has 7 who question its intrinsic value to 15 who think it unexceptional,

but the fact that only 3 out of 21 question *The old rugged cross* shows that the intelligent critical selection of hymns leaves much to be desired.

The Quality of the 67 Hymns

This list does give considerable comfort, for it contains a higher proportion of the better hymns than the whole list, but even among them are such as, *Fling out the banner*; *Have thine own way, Lord*; *He leadeth me*; *In the garden*; *O Jesus I have promised*; *O Jesus thou art standing*; *The old rugged cross*; and *When I survey the wondrous cross*. It is very difficult to defend these as the choice of the intelligent group of the church's youth and their leaders who attend summer assemblies. Those whose memory reaches back thirty and more years may have associations with some of these even though, when in thoughtful or critical mood, they can not accept them. But these young people under the tutelage of the church have the right to something better.

But it is difficult to understand how a hymn like *The old rugged cross* can possibly be a favorite or indeed be tolerated on any grounds — either of poetry, music or (much less) of content — even though it has been popularized over the radio. Fancy anyone singing in ecstasy about "the old, rugged electric chair," or "the old hangman's noose." The Gordons, martyrs of Erromanga, were killed with an axe which is still preserved and shows a blood stain. It would take a considerable stretch of imagination to think of their parents and friends singing to the glory of "the old, rugged, blood-stained axe" and declaring "and I love that old axe . . . stained with blood" by which "the dearest and best . . . was slain" and declaring "to the old, rugged axe I will ever be true."

There is another rather astonishing thing. Even in these 67 hymns fully 25 are addressed, in worship, to Jesus and only about 15 to God, while several may

be interpreted either way. Jesus by his example and by his explicit teaching insisted on the worship of God only. His first commandment was to love God with all the heart, soul, strength and mind.

On the other hand this group includes some of the great hymns such as *Come thou almighty king*; *Crossing the bar*; *For the beauty of the earth*; *God of our fathers*; *Our God, our help in ages past*; *The Lord is my shepherd*; and *The spacious firmament on high*.

Favorites Among the Favorites

The hymns selected as favorites by 70 or more number 21 out of 738, with 2266 frequencies out of 6661. They are arranged here in the order of greatest frequency.

Dear Lord and Father of mankind.
214

Abide with me. 173
Day is dying in the west. 162
Holy, holy, holy. 144
Faith of our fathers. 129
Now the day is over. 108
O Love that wilt not let me go. 108
O master let me walk with thee. 106
I would be true. 104
Nearer my God to Thee. 97
Fairest Lord Jesus. 95
Lead, kindly light. 91
Love divine, all loves excelling. 90
Silent night, holy night. 89
Rock of ages. 88
Onward, Christian soldiers. 87
Jesus calls us o'er the tumult. 84
O little town of Bethlehem. 76
This is my Father's world. 75
In the garden (I came to the garden alone). 74

O beautiful for spacious skies. 72

It is interesting to examine these special favorites from the point of view of content (but not of literary quality).

Dear Lord and Father is addressed to God in worship and it has both personal and social content. The phrase "where Jesus knelt" implies that Jesus is a fellow-worshipper of God.

Abide with me gives a sense of God because of its majesty, but it addresses its worship to Jesus. It is one of the "me" hymns and seeks comfort for me but has little if any social reference.

Day is dying is a hymn of adoration to God as the Lord of all.

Holy, holy, holy is a hymn of adoration but it is also didactic, teaching a specific theological dogma.

Faith of our fathers is addressed to God and has personal and social religious content. It may be interpreted on the surface (but perhaps unfairly) as pledging allegiance to a past formulation of the faith.

Now the day is over makes Jesus the object of worship and has no mention of God. While it leaves the care of the sick and needy to Jesus it may, by implication, have social emphasis.

O Love that wilt not let me go is an "I" or "me" hymn. It seeks "my" comfort through the reference to the Cross, which is personalized, and calls for re-signation if not for service.

O master, let me walk with thee might, perhaps, be considered a hymn about Jesus (although it is really addressed to him) expressing the aspiration to live in his spirit. It is a "me" hymn but it is in order to serve.

I would be true has no direct God reference although it is implied. It is in the form of an "I" hymn but is for the sake of others.

Nearer my God to Thee expresses longing for God but it is an individualistic hymn on the sentimental plane without much, if any, thought content.

Fairest Lord Jesus worships Jesus and calls him "Ruler of all nature" but the rest of the poem is about him rather than to him.

Lead kindly light is strictly individual, seeking guidance in distress.

Love divine all loves excelling is addressed to Jesus and is sentimental without much thought content. It assumes Jesus is not here and longs for his return.

Silent night implies God and sings about the mother and child. It deepens the sense of the sacredness of childhood and parenthood when seen from the point of view of God.

Rock of ages is addressed to Jesus and is one of the few symbolic and blood hymns left. It is all couched in a meaningless figure — a split rock which has magical power to save. It is a "me" hymn and proclaims the utter vileness of all humanity.

Onward Christian soldiers proclaims, in spite of the three or four divisions of Christianity and the innumerable subdivisions of the Roman Catholic and Protestant churches, that "we are not divided."

Jesus calls us is addressed to Jesus and is highly sentimental.

In the garden is very sentimental if not erotic. Note the suggestiveness of the words. "I came to the garden — alone." His voice is so sweet, I'm alone with him, and it is night. "And he walks with me, and he talks with me, and he tells me I am his own." This is all reminiscent of love scenes in cheaper novels. The climax comes and the bliss is such as "none other has ever known." It is quite individualistic and the implied value of religion is the enjoyment of emotional thrills.

O beautiful for spacious skies has God as the ultimate. Its main emphasis is human betterment and any glorying is balanced by the confession and prayer, "God mend thine every flaw."

How Do Hymns Become Favorites?

This is a very important question for the church to consider and especially for religious educators. Respondents seemed to be really interested in trying to think how they came to like some hymns better than others. Some of these are quite revealing. A liking for the words or music or both were mentioned again and again. Taking a random selection of 200 questionnaires the figures were as follows: Because of the words, 45; the

music, 57; words and music, 33.

It is interesting that music is given as the reason rather oftener than words. This invites psychological study. What are the mental processes (if any) in congregational hymn singing? Judging by some of the words that are sung there would not seem to be much conscious thought. What are the emotional and other processes? Some religious and Christian groups do not have hymn singing regularly at all. What is the loss or gain?

A few say that their liking was due to or augmented by something about the author or composer or the history or occasion for the writing and composition.

But the outstanding reason for hymn preference in the experience of these respondents is associations. In the random selection of 200 hymns referred to above 89 attributed it to associations, and of these 73 were associations in childhood or early life and 16 in summer assemblies and adult life. Early associations, then, in the judgment of these respondents is the chief reason why they like specified hymns. The attention of parents should be directed to the influence of singing together in the home and when children have gone to bed. Several mentioned such occasions as these as the source of their love for a hymn.

All interested in promoting better hymnody should bear in mind the large place concomitant associations play in leading people to delight in a hymn in adult life, but especially in childhood. This seems to say that the impression a new hymn makes may depend in no small measure on the occasion and manner in which it is introduced.

Sample Comments

The comments of respondents on their favorites make several hundred pages of somewhat vivid reading. Only a very small sampling can be recorded here. The age group to which the writer belongs is given at the end of the quotation.

"For people who find 'talking in meeting' contrary to nature, hymns can be a great outlet and means of self-expression. Also when not in meeting the singing of favorite hymns is often an act of worship." (over 25)

"I like hymns for three main reasons: (1) the sentiment of the words, (2) the associations of the hymn with experiences, people, and places, (3) the musical value. I think all three of these elements play a part in every hymn I have selected. It is difficult to select a favorite hymn as I have so many, knowing over a hundred by heart. Certain hymns I dislike because of the false interpretation of God they suggest, and other theological ideas which to me are false or misleading." (over 25)

"While I do not believe we should concentrate our attention on the future and forget the world in which we live, I do believe it gives us a truer perspective to view time in the light of eternity — to try to see what a speck our life here is and yet how vastly important, because it is a preparation for some future life of which we know little. It makes life here seem more significant, more noble, more worth the striving for the best and highest." (over 25)

"When all is said and done, I think that we have to admit that the 'jazz songs' of today do not satisfy as the hymns do. Let us have more hymns." (under 18)

"I think that *My country 'tis of thee* would make a very good national anthem for our country for it praises the country and God, whereas the *Star spangled banner* picks out one incident of battle." (18-25)

"When I sing I seem to be nearer to God. I like hymns because they help me to understand Him and the world better. I care more for religious music and hymns than for jazz." (under 18)

"I would like very much to see Bach melodies used in hymnals. The few that are used I don't consider his best tunes.

Handel's melodies are more 'catchy' than Bach's but have the same vigor and dignity — qualities often lacking in popular selections." (18-25)

"When I began to consider listing these hymns I realized that many I like extremely I like for the music or the association or both, and that I continue to like them though I realize that (in some cases) the words imply ideas or theology that I cannot truthfully subscribe to. This consideration forces one to realize that there is a need for new hymns: that is, new words to be set to the old, familiar, well-liked tunes. The words should express the essence of the Christian spirit, and need not necessarily involve controversial theology. In all hymns, as poetry, we should be able, if poetically appreciative, to interpret figures and metaphors broadly. This would reduce controversy over minor points, and would enhance the beauty of ideas and feeling." (18-25)

"I like most of the hymns because of their soothing quality. If I am troubled or worried I like nothing better than to play some of my favorite hymns." This reference to soothing, quiet, and trouble is fairly often given, as here, by those under 18 years of age. They cite these qualities for liking such hymns as *Abide with me*.

"I am a pianist, a real one, but strange to say, a life-long, enthusiastic member of an evangelical church." This sentence provokes thought! The writer continues, "I have made hymnals and am familiar with all the hymns in innumerable hymnals." (One would expect this writer to be an adolescent in years) "I believe my children are to get more religion through hymnology than in any other way. The words are easily remembered and anchored in the mind by the tunes." (over 25)

"My experience and library of hymns include none, so far as I am aware, which are valid for me in my present period of thinking; therefore I can hard-

ly be fond of them. They seem to be expressive for orthodox Christians but not as a 'means of grace' for others. I still sing them when in church because I should like to sing alto, and have a wistful hope that some day one might be expressive for me." (over 25)

"I have no sentimental fondness for any hymns except, perhaps, some Christmas ones. . . . I like some tunes, but I think the words of very few will stand examination. . . . However, in most church services, sense and nonsense and mediaeval superstition are so confused as to destroy what value there is. There is probably some value in the congregational waking up which comes from singing a good tune, and a number of hymns have words worth attending to — if anyone attends — but they are few and often the meaning has no connection with the occasion." (over 25)

"In hymns I like generally the notes of appreciation of the divine love, call to service for others, sense of fellowship with others in devotion and service, universal note, and a courageous facing of life." (over 25)

"Many songs today are like most things we moderns make — not lasting." (under 18)

"The old hymns have much more depth and spirit than a good many of the modern hymns." (over 25)

"I regret I cannot suggest hymns good for now or for the future. . . . I condemn the church for its concessions to low taste in music and poetry, wherever that has occurred, and especially where both poor music and poor poetry are joined." (over 25)

"People who appreciate good music also dislike sappy tunes and 'wash me in the blood, whiter than snow, this vale of tears' type of music and bad poetry." (over 25)

"I like hymns that emphasize God's fatherly care over all nature and God's interest in all workers." (over 25)

"I like the hymns that best express

the oneness of mankind, the love of and need for God, and the spirit of cooperation and brotherhood." (over 25)

Comments on Individual Hymns

Some of the comments on individual hymns were quite piquant and enlightening. A few are here given.

"I like *All hail the power* because it is loud," (under 18) and "because of the swing to it." (18-25)

"I like the reverence and solemnity of *Break thou the bread of life.*" (18-25)

"*Come, my soul, thou must be waking* expresses a joyous mood." (18-25)

"*Come, ye faithful* fills me with unmixed joy." (18-25)

"*Day is dying* makes me thrill with the beauty of the world." (over 25)

For *Dear Lord and Father* these reasons were most often given: associations, words and thought, music, aspiration, and effect.

Faith of our fathers was listed by 13 denominations including Roman Catholic, Greek Orthodox and Armenian Gregorian, because it ties up the present with a glorious past.

The First Noel is "the perennial hymn of childhood, regardless of age." (over 25)

Follow the gleam "has a most beautiful thought of the holy grail and the gleam which leads us." (under 18)

Gather us in "shows a broad conception of God and humanity because it includes all races and religious denominations as children of God, the same God that the soul craves under whatever names we call him." (18-25)

God of our fathers, whose almighty hand is liked for its trumpet prelude, and the "pretty cornet interludes," because one plays it on the flute, for its stately tune, and because it is good poetry and portrays God as universal Father.

Just as I am, thine own to be "seems to me to express eternal love and gratitude to God and faith in religion." (under 18)

My faith looks up to thee is "good, but its individualistic emphasis has been outmoded. It is still sung effectively but is second rate." (over 25)

Nearer my God to thee "is a hymn of spiritual medicine" (over 25), "has a weak tune easily dragged" (over 25) "is calm, peaceful, and inspiring." (under 18)

Now the day is over is a favorite "because as a family we always sing it at the close of our 'family sings'." (under 18)

Onward Christian soldiers. "I love this for the thrilling, stirring note but do not think it useful at all today." (over 25)

Our God, our help. "People thousands of years ago might have sung it with as great a fervor as people sing it today. And people thousands of years from now will find it just as appropriate as we do now to express perfect trust in God." (over 25) "I share the sentiment expressed by George Bernard Shaw when he said 'I had rather have written that hymn than anything that has been written in the English language'." (over 25)

Sunset and evening star. "I can sing it without mental reservation." (over 25) It "is destined to be sung for countless generations." (over 25) It has "lovely thought expressed in lovely words." (under 18)

The Lord is my shepherd is "designed for all ages and will live as long as the Christian religion stands." (under 18)

These things shall be "does not ask for selfish things, and does not give commands to God." (over 25)

These are among the reasons given for liking a hymn: peppy, a good swing, sentimental, associations especially in childhood; and these seem to weigh as much as religious value, social content, excellence of poetry and music and a worthy idea of God. The evident lack of intelligent discrimination in the selection of hymns is a serious defect in the church's work.

General Observations

It is all too obvious from a simple study of the total list of hymn favorites, that the hymn taste of the youth of the church is far from satisfactory. It is true that those selected 30 times or oftener — the 76 — are on the whole much better than the total list, and that the 21 chosen 70 times or oftener are better than the 67. The richer milk, if not all pure cream nor free from impurities, rises to the top. But both these lists contain indefensible hymns. One thing is certain: that because a person or a group "like" a hymn is not a complete standard for its selection. The church must give attention to developing discriminating taste in hymnody.

But it is also evident from a reading of hundreds of replies that there is a growing impatience with sentimentalism and ancient theological dogmas and a "wistful longing," as one phrased it, for hymns which express more adequately the convictions and aspirations of our time. Thoughtful people long for those which embody in beautiful words and music such great Christian conceptions as the universal fatherhood of God and brotherhood of man, fellowship and co-operation in promoting the highest human values, and help in facing actual life objectively and courageously.

It is unfortunate that church hymnals necessarily trail behind and that each denomination publishes a new one not oftener than once in a whole generation. Then, even if the new book is purchased the same old hymns are apt to be sung and the old books passed on to another church. Perhaps the publishers could take a leaf from the notebook of automobile salesmen and allow a liberal turn-in value for old models. Some of the new hymnals show a marked advance, if congregations will but seek out their best offerings. The enormous improvement in children's hymns in the last quarter century suggests what may be done for the more mature congregation.

RELIGIOUS EDUCATION IN HOMOGENEOUS SCHOOL DISTRICTS

W. C. SEITZ*

AT the present time there is a widespread and increasing interest in the problem of relating religious education to the system of public schools characteristic of our nation. The week-day church school is undergoing a reappraisal marked both by enthusiastic approval on the one hand and an increasing doubt as to its effectiveness on the other. Schemes for giving academic credit for study in religion under church auspices are being devised and promoted. Furthermore, there are those who boldly claim for religion a place in the curriculum of the public school commensurate with its importance as one aspect of culture. Many persons are, however, unaware of the close relationship between religious and public education which has actually been effected in certain school districts where the population is religiously homogeneous and where as a result the problem of sectarian differences does not arise.

There are in the state of Ohio certain school districts populated almost entirely by Roman Catholics; in fact their boundaries have been so defined as to effect this result. In these districts the members of the boards of education are naturally all Roman Catholics and through their control of the schools they are able to employ as teachers only members of their own church — often sisters of some teaching order. Religious instruction of pupils in the doctrines of the Catholic Church is easily arranged for; and to the casual observer these public schools are not distinguishable from those operated under parochial auspices.

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Of the half dozen or so Ohio counties where this condition exists, Shelby County may be selected as a typical example. This county is largely agricultural in character although the county-seat, Sidney, like most Ohio cities of similar size, has developed some manufacturing. In this county there are some nineteen village and rural districts under the jurisdiction of the county Board of Education. The schools of the city of Sidney are outside the responsibilities of the county board. Eight of the districts in the county are inhabited and controlled by Roman Catholics — Fort Laramie, Russia, McCartyville, St. Patrick, Hopewell, Rhine, Sherman, and Ralkup.

The schools of the Fort Laramie and Russia districts include both elementary and high school grades, while the others cover merely elementary grades. Four of them — Hopewell, Rhine, Sherman and Ralkup — have only one room schools.

The religious influences in these schools is evident in many ways. The principals and teachers are all Roman Catholics, some seven or eight of them being members of a teaching sisterhood. The crucifix may hang upon the walls of the class-room. The routine of the day's schedule may be interspersed with religious devotions. The atmosphere of the school, which pervades all its activities, is distinctly Catholic. And, of course, there is afforded an opportunity for definite instruction in the tenets of the Roman Church.

In these districts of Shelby County it is the normal practice to give religious instruction during the periods before or after the hours of the regular school session and to give it, where convenient,

in an adjacent church or parish hall. Obviously, as in the case of the small isolated school, there is not always a church building conveniently located and it becomes a practical necessity to use the public school building for this religious teaching. In order to carry out this program it may be necessary for the school buses to collect their pupils earlier or to return them to their homes later than would otherwise be the case because of the religious instruction given before or after school hours. This is about the only departure from the usual routine of the public school system which is involved.

The question naturally arises as to what provision is made to safeguard the rights of any dissenting minority who might object to attending schools under Roman Catholic control. So far as this one county is concerned, the problem is nonexistent. There may be one or two non-Catholic families in one of these districts, but they are otherwise solidly of this one religious persuasion and there is no minority opposition to consider.

To avoid any misunderstanding it should perhaps be repeated that these schools are a part of the public school system of the state of Ohio and are not connected with or controlled by the Roman Catholic Church as an ecclesiastic organization. Their local school boards are elected by the voters of the school districts concerned and represent these voters and not the Church. Furthermore, they are a part of the county school system and as such are subject to the supervision of the County Board of Education, which, in Shelby County, is predominantly Protestant, and of the County Superintendent of Schools, who likewise is a Protestant. So far as the county school authorities are concerned, the entire arrangement seems to be quite satisfactory and they are at the present time discussing the possibility of the abandonment by the Roman Catholics of

the one parochial school within the territory of the county district in order that its pupils may enter the public school system and still not be deprived of their distinctive religious training.

The attitude of the clergy of the Catholic churches within the district toward this method of religious instruction is one of cooperation and cordial support. The arrangement described does not, of course, conform entirely to their principles since it does not give to the church a total control of the education of its children, but evidently it is accepted as a convenient working arrangement.

The conditions which make possible so definite a plan for religious instruction as in the school districts described probably are not duplicated in many places. However, this plan does indicate the extent to which the public school authorities may cooperate in the promotion of the task of religious education.

First of all it illustrates the degree of freedom which the local boards of education possess, at least in Ohio, in controlling the detailed arrangements within their own districts, provided only that the regulations of the state be observed and the rights of none be infringed.

Again, it is evident that in spite of the control of these districts by the members of one church, there is no contravention of the constitutional provision that "no religious sect, or sects, shall ever have any exclusive right to, or control of, any part of the school funds of this state." Even where it is necessary to use the school building itself for imparting religious instruction this practice would not seem to go beyond the statutory provision for the use of schoolhouses "in the judgment of a board of education" for "religious exercises."

Finally, we have an illustration of the principle, often overlooked or obscured even by public school educators, that sectarian religion has the same legal

rights as nonsectarian religion. Those parents who are members of a particular church and who wish to have their children instructed in the teachings of that sect are entitled to the same consideration as those who prefer a nonsectarian type of religious influence. It is not at

all uncommon for public schools to be marked both in atmosphere and in teaching by an undenominational Protestantism; in these schools of a distinctively Roman Catholic character the same principle is involved and is carried to its logical conclusion.

ADULT JEWISH EDUCATION AND THE DEMOCRATIC WAY

DAVID I. CEDARBAUM*

THE Synagogue, like the Church, has become an active center for adult Jewish learning. On the one hand, the adult problem is being recognized as the central problem in the educational plan of the Synagogue; and, on the other hand, the Synagogue is taking its place in American Jewish life as the center of influence for the formulation of a philosophy and a program for adult Jewish education.

Dr. Meland's little book on *The Church and Adult Education*, contains an excellent description of the Synagogue's activities in this field. Dr. Meland pays tribute to the comprehensive as well as the progressive character of this new trend in adult education in the Synagogue. "Jewish educators," he observes, ". . . have become pioneers in implementing present-day educational methods and philosophies. . . . Some of the most progressive types of adult education activities within organized religious groups have arisen in reform synagogues." (page 14)

What is the significance of this educational program for Jewish and American life? What factors account for these recent developments which have made the Synagogue an educational center for adults?

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In the first place, it is important to emphasize that the Synagogue as an educational center for adults is no innovation in Jewish life. Jewish tradition has always insisted upon continuous learning as the obligation of every Jew. The Bible imposed upon the father the duty of instructing his son, but it imposed upon the father himself the duty of incessant study. "Thou shalt teach them diligently unto thy children," is immediately coupled with "and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up." And the Synagogue, significantly enough, was the "House of Study," where the laborer, the merchant, and the scholar would assemble regularly after the day's toil, for an hour or two of study in Mishnah, Talmud, or the Agadah. Even to this day, the best examples of intensive adult study are to be seen, in the 'good old-fashioned' Synagogues of the orthodox European tradition.

Jewish tradition has, furthermore, discouraged the ivory tower theory of self-cultivation as the sole end of education. Knowledge is expected to function in the solution of the problems of everyday life. The Law is conceived, not as transcending life, but as immanent in its process. "With what is he to be com-

pared whose learning exceeds his works?" — ask the Rabbis; and their answer is, "with a tree whose branches are many, but whose roots are few: there comes a storm, plucks it up and fells it to the ground. But what does *he* resemble whose works exceed his learning? — a tree whose branches may be few but whose roots are many: the stormiest winds may bear down and rage upon it, but they cannot stir it from its place." The Synagogue achieved its hold upon the life and spirit of the Jew because it was a power-plant which guided to action through the fostering of knowledge.

But the modern 'enlightenment,' which had its day in the nineteenth and early twentieth centuries, departmentalized life into the 'sacred' and the 'secular,' and displaced the Synagogue — as it did in the case of the Church — from its central role as an agency of life and education. Emerging from the darkness of mediævalism, the Jew was undergoing a process of becoming acclimatized to his newly found political freedom, to the culture of the nations among whom he was, for the first time, being permitted to live and mingle freely, and to the opportunities afforded him by an expanding capitalism. In a secular world, there were other more cogent needs, which intensive study of a religious cultural heritage did not seem to touch, and many Jews no longer came to the Synagogue with such frequency and thrice-daily regularity, to seek its instruction and its inspiration.

In addition, a mistaken conception held by some that liberalism and democracy grant freedom to the individual but do not necessarily recognize the worth of the various group cultures, further weakened the bonds which held many Jews to their inherited religious culture. Anxious to be received into the life of the larger community, they agreed to the self-restricting conditions which the majority group culture thus imposed upon them. The new Judaism

which thus emerged, even more than the new Christianity, became a 'religion' in the narrow sense, playing but a minor role in the life of man and society.

But with the disillusionment which has come about in more recent years with a society built on secular standards, the primary role of religion in life is again reasserting itself. There has, accordingly, been a return to the Synagogue, and the Synagogue has resumed its traditional role as a center of life and learning.

The crisis in Jewish life is the second factor in the Synagogue's return as an educational center. Civilization's moral blackout, and the appalling catastrophe which has engulfed European Jewry, have meant for the more fortunate Jew of America, an enormous burden of responsibility for those afflicted. Curiosity about his relationship to those victims of twentieth century mediævalism, and the contemplation of a similar fate to his own existence, created an interest in learning more about their common history and their common cultural heritage. And the Synagogue, along with other agencies in Jewish life, undertook to promote programs of study in order to help Jews to understand the nature of their problem and their responsibility in relation to it, and to encourage them to bear this burden to the fullest.

The crisis in Jewish life has brought, moreover, a greater realization of the inter-dependence of the Jewish destiny with that of mankind in general, a realization that Jewish survival is conditioned upon the perpetuation of democratic forms of society. More than any other consideration capable of uniting the thoughts and forces of American Jewry today, is the conviction that the survival of democracy is basic, the *sine qua non*, of Jewish survival. We are convinced that only with a continuance of democratic forms of society can the individual Jew, the Jewish religion, and the Jewish group, continue to live. We

are strengthened in this conviction all the more because we know that its corollary is shared by all democracy-loving Americans, namely, that only when minorities and their cultures, among them the Jewish group and its religion, are encouraged to live and develop, only then can democracy continue to live. We have all seen, too clearly, how attacks upon the former are preliminary to, and inevitably accompanied by, the destruction of the latter. Only a scheme of social organization which is grounded in the realization of the worth of every human being and everyone of its constituent groups, irrespective of race, creed, and color, can secure for America a worthwhile, free, human life. The victory of the forces of authoritarianism would, at best, doom the Jew to a return to the middle-ages, and at worst, to physical annihilation.

Adult Jewish education thus, meets an imperative need of the Jewish people, which the new situations have created. It seeks to raise Jewish living from the realm of circumstantial force to the realm of freedom and conscious choice. To Jews unfamiliar with their history, their cultural heritage and the Jewish contributions to an abiding world civilization, Jewish life today must appear as an unmitigated tragedy. They are Jews because they must be Jews — there is no alternative. Viewed, however, in the light of Jewish culture, and of religious traditions, the present phase of our history has, despite its bitterness, grandeur and meaning. We are in the line of immediate fire of the forces of reaction. Our defeat would constitute, as it has often in the past, and more recently in the totalitarian countries, the first step in a retreat from civilization. We must willingly continue the struggle which is Jewish life — not only for our own sake, but for the sake of the true democratic society which we are helping to build.

Adult Jewish education gives Jews

hope and courage to face the present crisis. But it must also develop the intelligence which is necessary to meet the problems which are opened up by it. The new situation by which the Jew is confronted may call for new economic and social adjustments. The realization that the Jewish destiny is inter-linked with that of mankind must be implemented by a program which will equip the Jew to aid in the perpetuation and enrichment of democracy. It is the task of Jewish education to bring about the dissemination of knowledge and the maturity of intelligence upon which alone such a program can rest.

This, then, is how Jewish adult education aims to help the Jew. It helps him to understand what is happening in the world and its effect upon himself and his fellow-Jew. It stimulates him to action to meet the urgent distress calls for immediate aid and relief. It raises the level of worthwhileness of his affiliation with the Jewish group and its heritage, and through it instills in him an abiding faith to continue the fight for survival.

By this very token, Jewish adult education contributes towards the American way of life. For Jewish education is grounded not only in Jewish loyalties, but also in the conception of democratic living, democratic culture, and democratic education. Fostering adult Jewish education is a contribution, not only to the richness of life of the Jewish group, but also to the enrichment of the democratic life in which we all share. At the center of this democratic scheme of life is the respect for individual and group differences. Democracy respects differences because of a conviction of the intrinsic worth of the individual and group, and because the inter-stimulation of different ideas, ideals, and culture and the resulting human growths constitute the very essence of the democratic process. Democratic culture is not monolithic and outwardly imposed by the fiat

of an individual dictator or a majority group. The common culture in a democracy is a growing culture, growing because of the freedom of opportunity for cultural creativeness afforded to all individuals and all groups, and because of the freedom afforded to different culture strands to interplay and stimulate each other.

The very pattern of American life, thus, depends upon the strands contributed by its constituent culture groups. By developing loyalty to his group, the Jew is resisting those forces for authoritarian integration which would do away with differences in America. By acting on the realization that in loyalty to himself and his group he *must* resist the forces of totalitarianism, he is resisting those very forces that tend to undermine the American way of life. And by contributing to the larger segment of American people a new reaffirmation of religious faith, he is helping to lay the basis for preserving the moral foundation upon which American democracy rests.

The Synagogue together with the Church has a function, without which the entire movement of adult education would carry but little significance. Our civilization, which is the product to which both Christianity and Judaism have contributed, is now confronted by a double threat: on one hand, there is the danger of the disintegration of civilization, of despoiling individual life and social institutions of the values which give them meaning, and which give coherence to the scheme of human life; on the other side, there is the threat of authoritarian integration, an integration based, not on ideals and values welling from the creative spirit of man, but on brute force. To salvage the design for living which is fit for human beings, both threats must be resisted. And they can be resisted only by stressing the scheme of life which both religions —

Christianity and Judaism — have in common, a scheme of life which rests on the abiding conceptions of the intrinsic worth of each human being and of the brotherhood of man with its implications for the relations between economic classes, between racial and religious groups and between nations. To crystallize such a conception of life through their educational programs is the unique function of the Church and Synagogue today. This unique function does not inhere so much in dispensing subject matter which has traditionally come to be considered religious, as in stimulating a religious attitude toward all of life — an attitude which can be fostered in relation to a large number of subjects or activities. It is the function of the Church program not only to disseminate this religious approach to life within the walls of its own institution, but to lend its inspiration to the general movement of adult education. Through their combined efforts the religious communities of the United States can bring an ethically motivated intelligence to bear on the problems and perplexities of our day. For knowledge which is not ethically motivated, which does not serve in the realization of ethical ends, cannot contribute to the improvement of life in its individual or social aspects.

While as Jews we have our unique needs, which we seek to solve through our own educational programs, as religious people we share with our Christian neighbors in the common task of salvaging and enriching an ethical democracy. The threat to our common ethical ideal calls for a united effort at resisting that threat. It calls for cooperation between the faiths towards implementing an educational program which would best help adults of America to understand the practical implications of the democratic ideal. It further calls for cooperation towards giving direction to the general program of adult education along the lines of this ideal.

BOOK REVIEWS

CAN THE COLLEGES EDUCATE FOR COOPERATION

TODD, J. EDWARD, *Social Norms and the Behavior of College Students*. *Teachers College, Columbia Univ.*, 190 pages, \$2.10.

STRANG, RUTH, *Group Activities in College and Secondary School*. *Harper*, 361 pages, \$4.00.

PRICE, LOUISE, *Creative Group Work on the Campus*. *Teachers College, Columbia Univ.*, 437 pages, \$3.25.

The liberal arts college is torn between two streams of culture; its life is in danger. It is committed traditionally to a too narrow *individualism* and it now realizes that effective education is socially conditioned. The college would like to fulfill the needs of democracy in producing cooperative citizens and world builders, but its feet are still stuck in the mud of rugged individualism. Can the college free itself from this plight and become a director of the stream of culture and not a mere distributor of the cultural heritage of the race? For the college it is a race between the needs of a war-torn world and the traditional pattern of educating the upper economic chosen few.

These three recent books have blazed a path through this new territory. In the order mentioned they are *must* reading for educators. They are worth purchasing and passing on to other faculty members.

Dr. J. Edward Todd has presented a clear picture of the American values by which we live in the present scene to 1941. These values are not beautiful to behold but they are, according to our best analysts, *true*! Dr. Todd makes a careful survey of our literature and documents the findings with case histories of thousands of high school and college men. He finds that the values which control us are:

First, *Economic Values Are Dominant*

Second, *Political Values Are Next (wed to the first)*

Third, *Theoretical (Scientific) Values (slave to the first two)*

Fourth, *Social Values Are Low*
Fifth, *Religious Values Are Less Important*

Sixth, *Aesthetic Values Are Lowest*

The most cruel fact which Dr. Todd asks the educator to face is that neither high school nor college seems to be aware of these dynamic values which motivate the student. The evidence seems to show that the average college freshman brings this hierarchy of values to college and slight change is made except that the theoretical values are more stressed. "The noticeable change connected with the college experience seems to be in the distinct lowering of religious values and the enhancing of economic values. . . . The colleges can take little credit for influencing their students toward socially desirable attitudes" (page 116).

Dr. Todd does not imply that all students enter college for materialistic purposes, but he does show clearly that the college has not helped students to achieve high social and religious values. He appeals to the college to do something about this human need.

The weaknesses of this book are many. It seems to draw too exclusively upon Hale's *From School to College* study, which was based upon boys in the northeastern part of the United States. Co-education and the Middle West might be correctives but we doubt whether they would help much! The book is too short and has earmarks of being a doctor's dissertation. But the book is dynamic, vigorous, readable and shocking. It points to a method of discovering students' values which colleges need to follow.

The second book which we place on the *must* list is Ruth Strang's *Group*

Activities in College and Secondary School. Here a competent and scholarly specialist in the field of personnel guidance and educational research has brought to the attention of educators the best practice in American schools of democratic cooperative learning and guidance. She gives counsel to counselors and helps them to rethink the *values* of group activities. Dr. Strang sees clearly that democracy can not win in a modern war unless it is made functional on the college campus and in the secondary schools. She weaves these two areas together in a very effective way so that teachers at both levels may cooperate. The book is well edited and the bibliography is superb. Schools that desire to help the nation by teaching and practicing more democracy and religion in their programs should distribute several copies of this resourceful book.

The third book which should grace the educator's work desk is Dr. Louise Price's *Creative Group Work on the Campus*. This book was sponsored by Ruth Strang and supplements the book we have just described. It is dedicated to the students of Stephens College and Stanford University. The author's source materials are largely drawn from these two campuses. Her case materials are well-selected, interesting and artistically treated.

Dr. Price has clearly outlined the John Dewey philosophy of creative group process for the liberal arts college. This book, too, has doctoral dissertation reminders but it is written in a clear and interesting way, and should have a large constituency.

College must take the "high road" toward democracy and cooperative living. Anything less than social reconstruction of persons and culture spell tragedy for the college and humanity. The college needs to discover the ways of teaching the democratic way of life. Educators may get valuable guidance from the books of Todd, Strang, and Price. They do not provide a blue-print, but they do point the way. Eventually the college must educate for cooperation — why not now?

L. L. Leftwich

THE EDUCATION OF FREE MEN IN AMERICAN DEMOCRACY. Educational Policies Commission (National Education Association of the United States and the American Association of School Administrators, Washington, D. C.), 115 pages, 50 cents.

This brief book is the climax of a five year attempt of the *Educational Policies Commission* to explore the relationship between American democracy and the American school. Presumably written by Dr. George S. Counts, a member of the commission, and approved by the other members, it states the conclusion of this body on a subject of vital contemporary concern.

According to them, the new challenge of despotism must be met by our democracy. Fascism's "grand program" and idealistic appeal to youth is to be countered by representing democracy as itself a great social faith. The elements of this faith are belief that (1) the individual human being is of ultimate worth, (2) the earth and human culture belong to all men, (3) men can and should rule themselves, (4) the human mind can be trusted and should be set free, (5) the method of peace is superior to that of war, (6) racial and political minorities should be respected and valued.

The function of education is to develop in the young democratic loyalties — loyalties to humanity, to equality, to the method of discussion and group decision, to the scientific spirit, to individual excellence, to the common good and to intelligence. This can be done by presenting to them the knowledge necessary for free men — knowledge of human history, of the nature of man, of the human struggle for freedom, of the nature of the present crisis and of both the weaknesses and promises of American democracy.

As conceived of by the commission, the knowledge and discipline necessary for the formation of free men is only possible in an educational system under the joint control of the agencies of government, the profession of teaching, and the people.

Perhaps the formulation of principles

in the fashion of this study makes a contribution to the morale of educators, but the high level of abstraction and generality makes even a philosopher slightly dizzy. Readers of this Journal will undoubtedly be distressed by the total omission of any consideration of how religious education might contribute to the democratic way of life.

Albert William Levi

HABAS, RALPH A., *The Art of Self Control*. *Reynal & Hitchcock*, 284 pages, \$2.00.

Mr. Habas uses the principles of psychology to describe the way to adjust oneself most wisely to situations which arise. Beginning with the nature of the human being, he shows what we are and how we operate, and then illustrates all the basic principles of habit formation, of controlling desire and emotion, and of keeping physically fit.

Mr. Habas is a leader in the Ethical Culture Movement. A reader of his book would never suspect, however, that any religious factor or motivation enters into the building of self control, or development of personality, or that religion even exists.

It is a plainly written, easily read book, bristling with wholesome ideas, excellent for a popular textbook, if supplemented at its weak spot.

Laird T. Hites.

HAWLEY, CHARLES A., *Fifty Years on the Nebraska Frontier*. *Ralph Printing Company, Omaha*, 152 pages, \$2.00.

The history of religious education contains few chapters more interesting than that dealing with the Presbyterian Theological Seminary at Omaha. Dr. Hawley, who recently retired from the Chair of New Testament, and who was also assistant to the president, has written that story in an admirably manner.

It started a hundred and more years ago, when settlers began pouring into the Middle West, many Presbyterians among them. They depended upon the East for their ministers, although rather early movements for academies and other institutions of higher learning began to be felt. Fifty years ago the Pres-

byterian Theological Seminary was established, the only seminary of that church between Chicago and the Rocky Mountains.

Strong in men, but weak in funds, it never succeeded in securing the endowment that would have insured its permanence. The character and interest of one strong woman, Mrs. Mary Copley Thaw of Pittsburgh, provided the necessary endowment to keep it alive for the past twenty years, but with her passing a fatal economic anemia set in. Rumors are that the doors will close this year.

Mrs. Thaw represents an interesting group of philanthropists. Knowing little about educational procedures herself she loved the Presbyterian Church, and had confidence in the men who labored at Omaha. Had she lived, and had she been joined by other persons with adequate funds, the institution might still be strong. *Laird T. Hites.*

HAYAKAWA, S. I., *Language in Action*. *Harcourt, Brace*, 242 pages, \$2.00.

Dr. Hayakawa's *Language in Action* is a popular treatment of semantics, so well done that it became a Book-of-the-Month Club selection for December. The author was born in Vancouver of Japanese parents. He was educated in Manitoba and McGill (Ph.D., 1935). His main contention is that people try hard to alter things by calling them different, especially when their minds become overheated and therefore inefficient. On such occasions they use "snarl words", words with affective connotation, verbal abstractions (rights, truth, salvation), the hydrostatic paradox (entirely good, entirely bad).

Christopher Morley lately wrote of a shattering question put by a child to his Sunday school teacher after the latter's casual statement that everything in the Bible was true. The child inquired, "How did they find the exact words to put in the Bible?" Of course every word in every sacred book is "true" to the carefully initiated.

To ministers Mr. Hayakawa's treatment of the "presymbolic language of ritual" should be of interest. Sermons, rituals, etc., are traditionally worded, the main purpose of repeating words of old

association being not to give new information but to gain influence in imposing patterns of behavior. Such language is phrased quaintly in words that have affective connotation, and is accompanied by appeals to supernatural powers, by gestures, by chanting, singing and other activities calculated to impress the mind. The procedure in some measure may be compared to that of a college "pep" rally, where no one comes out any wiser or better informed than he was before he went in. But he was emotionally conditioned.

One shortcoming of ritual, according to the author, is that the people accustomed to it think little of its significance. "Most of us, for example, have often repeated the Lord's Prayer or sung The Star-Spangled Banner without thinking about the words." They are an "accustomed set of noises which convey no information, but to which the feelings are attached."

Howard L. Buck

JENSON, ANDREW, *Encyclopedic History of the Church*. *Deseret News Publishing Company*, Salt Lake City.

The full title of the book is *Encyclopedic History of the Church of Jesus Christ of Later-Day Saints*. It is the last of a series of biographies of church leaders and histories of missions written by the author who has been the official historian of his church since 1891.

The material for the book was gathered by the author during his many and extended visits to the world wide mission fields of his church. The nearly one thousand pages contain the records of conferences, districts, wards and stakes, their leaders and present status. Detailed accounts are given of migrations and settlements. Misunderstandings, conflicts and persecutions are presented in a factual way. It is distinctly a book for historical research. It is a valuable resource book for the comparative historical study of the religious denominations of America. While the book deals primarily with the history of the Mormon Church, it has many references to the history of other churches.

This should be a valuable reference work for leaders and students of the

Mormon movement and for students of church history.

Robert J. Taylor

MULDAVIN, MELVIN, *Revolt of the Guns*. *Christopher*, 95 pages, \$1.50.

This one act play is an indictment of war, although the author states in the preface that he "can not sincerely express views against national defense." The thesis that war is futile and evil is realistically presented by a series of episodes within the single act that show war's disastrous effects on those who have engaged in it. These episodes are set forward against a background of symbolic characters which represent weapons and ammunition. These characters in conversation with a soldier on guard in an arsenal carry the play along as they indicate to the soldier, by means of the episodes, what war does to human life. In the end, guns and ammunition rebel at the demands which human beings impose upon them.

The play is grimly forceful and should be effective, but it will not be popularly useful until society is once more in a mood, after this present period of suffering, to seek "a more excellent way."

Norris L. Tibbets

NIEMOELLER, MARTIN, *God Is My Fuehrer*. *Philosophical Library and Alliance Book Corporation*, 294 pages, \$2.75.

Here we have the last twenty-eight sermons preached, immediately before his imprisonment, by the man who had said to Hitler, "Not you, Herr Hitler, but God is my Fuehrer," and who knew that he was under the eye of the secret police.

The sermons are brief, simple, logical, effective, and free from any evidence of either fear or rancour. Niemoeller takes a passage of Scripture and applies it to the present ill-fated plight of German Christians with such aptness, ingenuity and depth of feeling that we are not surprised at strange forms of behavior being observed among his hearers. He urges obedience to the Word of God regardless of conflicts with official orders, thus rendering himself guilty of

treason against Hitler's government. What may *result* from our fidelity to Christ, he asserts repeatedly, is not our concern but the Lord's.

The author might have avoided martyrdom if he could have taken a liberal position regarding Jesus and the Bible.

Persons seeking a theology for religious education will get little help from this book, but those interested in technique may fare better, for few speakers have moved the minds and hearts of people more profoundly. These sermons, because of their historical significance, will be found on the bookshelves of future generations.

Frank P. Hiner

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PENROSE, STEPHEN B. L., Jr., *That They May Have Life*. Princeton University Press, 347 pages, \$3.75.

The establishment and growth of the New Republic in Turkey and the rising tide of democracy in other countries of the Near East constitute one of the significant movements in human history. A vital factor in all of this has been the influence of Christian schools and missions, and the story of their work as told in such books as this one on The American University of Beirut is not only interesting but contains much food for thought regarding missionary and educational ideals and policies. Dr. Penrose gives added light on this subject, following another book from the same Press, *"Not Unto Me Only,"* by Caleb F. Gates, whose term as President of Robert College during the World War years coincided with that of President Howard Bliss at Beirut.

The book falls naturally into three divisions, concerned respectively with the administrations of Presidents Daniel Bliss, Howard Bliss, and Bayard Dodge. Through all of these runs the same dominant purpose: that of a Christian institution with a definitely missionary spirit which found changing emphasis through the years. One might, perhaps, say that the dominant purpose was that of serving the country in which the university is located by giving it better men, capable of guiding the affairs of their native lands wisely and well, and

that the university has stood firmly for the conviction that training in Christian principles, exemplified more by Christian living than by indoctrination, was the best road to the goal. How well this main purpose has been realized is seen in the large percentage of graduates who have settled and are working in their native lands instead of seeking advantage in other countries.

It is interesting to note the progress made in the working out of this guiding aim of the college. The incident of 1882, when Professor Lewis in his annual address to students made remarks that "seemed to favor the theories of Darwin," nearly wrecked the Medical School. It led the Trustees of that day to require all teachers to sign a "declaration of principles" that would satisfy the most conservative adherent of creeds. This requirement was discontinued during the administration of Howard Bliss and is in sharp contrast with the words of President Dodge in his inaugural address in 1923, in which "freedom of worship and freedom of belief" are stated to be the policy of the institution.

The relationship between religion and education, as seen by the university, is described in this same address. "We feel that religion is not an ulterior aim of education; it is not a quantity of tangible facts to be taught, or a creed to be subscribed to: — it is something much more fundamental; it is the consciousness of a spiritual power, controlling life and seeking good." (Howard Bliss, in 1920, had more fully expressed the work of the Christian Missionary in his article published in *The Atlantic Monthly* and fortunately reprinted as chapter XI of this book.)

This institution, like many another missionary school, proved itself farsighted in educational policies. President Daniel Bliss, at the close of his term of office, named as a defect in the collegiate department the lack of "a course of study without definiteness of practical aim as its end," and compared the results there with those of colleges in America. In both he found that the "ordinary college course, as an end in itself, leads to ineffective work." The

development of the university bears testimony to the soundness of the criticism and to the value of the means taken to meet it. That value is eloquently attested by the list of alumni who are serving their peoples well in many professions, both in government service and private practice.

It is a thrilling story. Problems of the first magnitude constantly arising in war and in peace, calling for the exercise of wisdom, diplomatic skill, high faith and courage and well-nigh superhuman endurance; all of them splendidly met by the men who have made this university what it is today.

Herbert W. Gates

SMITH, H. SHELTON, *Faith and Nurture*. Scribners, 202 pages, \$2.00.

"Shall Protestant nurture realign its theological foundations with the newer currents of Christian thought, or shall it resist those currents and merely affirm its faith in traditional liberalism?"

This is the question dealt with in this book. The "newer currents" turn out to be, in the author's mind, what is known as neo-orthodoxy, which means a revived sixteenth century theology of transcendent theism, revelation, sin, and salvation by grace. The ease with which reference is made to "traditional liberalism" as something whose vitality is already exhausted sounds suspiciously like wishful thinking. The very liberals in education quoted in the book as authorities are men still living and writing, — Dewey, Coe, Bower, Elliott and others. Shailer Mathews, not long before his death last October, announced himself as "an unrepentant liberal." Besides, all these men have been teachers and writers whose influence may reasonably be thought to continue.

There are other evidences that the orthodox theologians do not sense the strength of the liberal movement either in religious thought or in education both secular and religious. The essentials of liberalism in all fields are the scientific method and the open mind which develops in the use of that method. This liberalism is a quality of the modern mind which arose in the Renaissance,

continued in the Enlightenment, and marks the progress of science and democracy in the present time in all the free countries of the world. Resistance to this liberalism has been stronger in the area of religion than elsewhere, but this book, *Faith and Nurture*, is likely to impress the unprejudiced reader with a feeling that there is a deep, widening stream of liberal religious thought and education flowing through the last three centuries and continuing to gain momentum and greater promise for the future.

A characteristic argument of the theological opponents of liberalism appears in the treatment of values. They argue that human values are not significant in their own right but gain validity only when shown to be dependent upon revelation or upon a transcendent source in God. This contention also implies the old theological idea of the sinfulness of human nature which makes Horace Bushnell's doctrine of Christian nurture and Coe's idea of gradual growth in goodness incredible. An important word of the theologians here is the word "realistic." They assume that a realistic view of life and human nature is a pessimistic one. But it might forcefully be answered that the better side of human beings is also real, the innocence of childhood and the idealism of heroic virtuous manhood and womanhood. The liberals in religious education realize that human life is mixed and often tragic but fortunately they have discarded the doctrine of original sin.

Professor Smith has done a thorough and impressive task in presenting the principles of the leaders in modern religious education, and he has documented his exposition with an abundance of citations and notes which give the reader the means of a full and fair acquaintance with the literature of the subject throughout its history. In comparison, his own criticisms are mainly supported by biblical quotations, apparently upon the conviction that the words of revelation are the most convincing answers of Christian Faith to liberalism. He is correct in his judgment that the two streams of traditional Faith and

modern educational Nurture flow from different metaphysical assumptions, and he is right in realizing that the differences between them are the sources of the deepest and most poignant religious problems of our day. He has rendered a great service to all his readers by his clear and sincere presentation of the issues involved.

Edward S. Ames.

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WIEMAN, HENRY NELSON, *Now We Must Choose*. Macmillan, 245 pages, \$2.00.

"Two things stand before us and we must choose: a dictator and a faith creating community out of diversity." That we have accepted the challenge of totalitarian power and are now engaged in opposing it does not mean that we have achieved a faith which can save the democratic way of life. The war does not lessen the value of Professor Wieman's book; rather it both increases and deepens its significance. *Now We Must Choose* comes to men of intelligence and goodwill as an urgent reminder that "the clarity of purpose, the zeal of endeavor, the unity of effort with which we meet urgencies of the hour depend on how fully we envisage the source and goal of our common life." Echoing through the pages of this volume is the imperative: "Now is the hour. Many are struggling to impose the blinding, binding formulations. Men of devotion, men of insight, men whose spirits are free must deeply search to find a formulation that will bring the wisdom of the past into conjunction with the transformations of this time and place."

In his timely and stimulating volume, Professor Wieman treats such topics as: the lost dynamic of democracy, the danger of the hour, the two levels of democracy, the source and goal of democracy, the way democracy works, the genius of the people, and a faith for democracy. This is not 'just another book on democracy.' It is a book, written with insight and devotion, that will contribute much to the understanding and conviction of the reader. It is a vital book for this hour.

Irvin E. Lunger

WOLF, FREDERICK E., *An American Reply to Hitler's 'Mein Kampf.'* New Age Publications, Wellesley, Mass., 121 pages, \$2.25.

Civilization is passing rapidly into a New Age marked by a struggle between three powerful forces. The first is militant atheistic communism, which has become an enthusiastic world crusade; the second is the new paganism of the totalitarian states, likewise become a crusade; and the third is the religion of Jesus. This religion can, and will, share in the solution of the enormous social problems which the other two great forces have set their programs to solve.

Writing before Pearl Harbor, yet anticipating a total world war, Mr. Wolf maintains that the new social order will come only through an enthusiastic process of spiritual permeation, in which religion and education will share. It will be a world unity based on the Sermon on the Mount, applied to human affairs in common sense fashion.

Leading, as he does, the Open Door Movement in the churches, Mr. Wolf offers that program as one contribution religion can make, as individuals help individuals to live religious lives in satisfying ways, and then apply the insights gained in business, education, politics, and all common undertakings.

Education, he feels, needs reorientation. Stalin and Hitler have taught us how important the training of children is — for Russian and German youth have become enthusiastic followers of the atheistic and pagan doctrines they have been taught. American education has a different aim: a democratic process, a search for truth, an emphasis upon the spiritual, the development of the entire personality to see living as idealistically worth while, the development of vocational guidance programs, and above all, education that will prepare leaders for American democracy who are equipped in all ways for their task.

America does have a reply to *Mein Kampf*, which its churches and its schools can make.

Laird T. Hites

BOOK NOTES

ALDRICH, BESS STREETER, *The Drum Goes Dead*. *Appleton-Century*, 39 pages, \$1.00.

"The world is not in chaos to the children" is the theme of this well told Christmas story. The older people had lived through depressions and droughts, and now the world was afire. Christmas seemed a mockery to them — until the community Christmas festival occurred and they entered into it as children. Then all troubles vanished and new meaning was given to life.

BALDWIN, FAITH, *The Heart Remembers*. *Farrar and Rinehart*, 311 pages, \$2.00.

Two years of happy marriage which ended in a misunderstanding are followed by ten years of unhappy divorce. During the latter part of this period the former husband and wife are thrown together in their work. At first they were embarrassed, then "The heart remembered," and then. . . . A beautifully wholesome, clean-cut story.

BENNETT, IVAN L., *The Army and Navy Hymnal*, 607 pages, \$1.50, and *Song and Service Book for Ship and Field*, 192 pages, 75 cents. Both published by *A. S. Barnes*.

These hymnals should be useful and inspiring aids in the worship services of soldiers and sailors. The larger of the two is rich in content, providing readings, responses, prayers, hymns and anthems for Protestant, Catholic, and Jewish services. Selections of worship material and hymns are excellent. It is perhaps to be expected that few hymns on world peace and world brotherhood appear.

The shorter book, smaller in size and price, is an abridged edition of the larger work.

BOURNE, GEOFFREY, *War, Politics and Emotion*. *Liveright*, 110 pages, \$1.25.

"Emotion has ruled too long, and too tragically in national and international affairs" — "politics must become a science, and politicians must become qualified for it" — and "reason and the scientific method must be recognized as vital for future political progress" are some of the theses here presented. There is searching analysis of the Nazi emotional appeal, the appeal to the thalamus, not to the cortex. The strength of democracy is clearly described and the "fuhrer principle" debunked. But in free countries politicians must qualify. "Politics is the only profession in which, the world over, ignorance is not a handicap and in which emotion is an asset as compared with reason." The affiliation of the words "senator" and "senile" is not missed. "A democracy must learn that its social and political problems can only be dealt with on a scientific basis."

BROOKMAN, ALICE M., "My Own" Work Book On Practical Christianity. *Morehouse-Gorham*, 160 pages, 8 x 10 1/2 inches, 70 cents.

The first eight studies are on "You": yourself, school, job, free time, money, friends and religion. The second part, 31 lessons, is entitled "These My Brethren," and takes up such live studies as hunger, health (including heroes of health), other races, migrants, refugees, prisons. . . . The whole is on the well-known work-book plan, with plenty of blanks to be filled in. But the subjects discussed are vital and the sort of suggested work so varied that it is much more interesting than the plan might imply. The problems presented, the type of questions, and the sources suggested are all good. A procedure Guide is supplied for 20 cents.

CARSON, RACHEL L., *Under the Sea-Wind*. *Simon and Schuster*, 314 pages, \$3.00.

The author, a biologist with the United States Bureau of Fisheries, is thoroughly at home amid the numerous varieties of fish and fowl that populate America's eastern seaboard. In this beautifully written epic she describes their migrations, their habits of living, and the impulses that govern their lives. An under-current runs inescapably through the book: Millions are born, but few survive. The rest are eaten by the survivors; life eating life, that life may continue. This is, positively, a book for everyone. It is a Scientific Book Club selection.

COBB, BERTHA B., MADELINE W., and ERNEST, *The Mind's Eye*. *Putnam*, 254 pages, \$1.50.

The thesis is that learning comes through mental pictures. In the teaching of English this means that children should get clear mental pictures of what they read. High school students, asked to read the first chapter of *Treasure Island*, could not describe the sailor! Therefore for younger children have clear word pictures free from confusing detail and always have them describe what they read, and tell what they see. Children should go to school when four and five, learn the alphabet, and all should drill. The authors think that "easy" methods in school are "part of the national debacle." Mental word pictures from books are held to be of prime importance. These ideas have led, naturally, to a series of readers, following what is called the Arlo plan.

COOLEY, DONALD G., *The New Way to Eat and Get Slim*. *Wilfred Funk*, 208 pages, \$1.95.

If a person requires 2500 calories a day to maintain life and activity, and eats food that

will provide more, he will tend to lay on weight. If he eats less, he will use up the excess fat. With normal people the law is inexorable. This book explains the whole matter, suggests foods and combinations, vitamins and calories, and even discusses alcohol. Easy reading, of course.

DAKES, JOHN A., *Christ Jesus*. *Avalon Publishing Co.*, 320 pages.

Mr. Dakes is a Greek, born on the Island of Crete, educated in Greek schools and trained from youth in the Greek Gospels. When he discovered that a Greek had never translated the Gospels into English, he determined to make a translation and this book is the result. He tells all about this in an interesting preface to which he also adds the story of the Received Text. To his translation Mr. Dakes has added a glossary explaining words difficult to translate and notes about certain regional customs.

Mr. Dakes' translation is literal and in modern English. The following example from Matthew 3:2 will suffice: "Change your mind, for the reign of heaven has approached." This translation ought to prove helpful to teachers in church schools who need "helps" and want a translation in common everyday English.

DE OVIES, RAIMUNDO, *The Church and the Children*. *Morehouse-Gorham*, 213 pages, \$2.00.

The author of this book, the Dean of the Cathedral of Saint Philip in Atlanta, thinks that we are entering a period of rediscovery in which we must search for material to build a new spiritual empire. In this new spiritual empire the children and the educable must play an ever greater part. The book offers little that is new to those who have studied child psychology, but for the teacher with modest equipment it is an excellent book to read, ponder, and use.

The author's points may succinctly be noted: love the children; find out everything possible about them; learn all about your particular age group; prepare the lesson to be presented; be natural and wide awake; never show annoyance; learn to listen as well as talk, and give the pupils something to do. To illustrate this, the author adds several of his sermons to children and sermonettes for special occasions with analyses of the methods in making them interesting.

DOUGLASS, EARL L., *Snowden's Sunday School Lessons—1942*. *Macmillan*, \$1.50.

Snowden's commentary on the uniform Sunday school lessons has long been popular. The Bible text is published and there is a page of "Hints To Teachers" for each lesson. The exposition is often vital as in the quarterly lesson on alcohol as a beverage and the sections on family life where actual conditions are faced. But one raises an eyebrow at the

statement that "after the flood, God added meat to man's diet. It seems to have entered no one's mind that animals could be eaten. . . God encouraged Noah and his sons (in the ark) to use some of these animals for food" (p. 213). One may be bothered, too, at the assertion that "The basic meaning of salvation is 'safe'" (p. 364). Too many church people already make "safety first" their motto, and this is neither the teaching nor the example of Jesus.

EDDY, SHERWOOD, *Maker of Men*. *Harper*, 141 pages, \$1.50.

Believing that the world's greatest need is for men, the writer suggests that five simple habits of Jesus, the "Maker of Men," will be helpful today. These five habits are study of the Bible, prayer, service, fellowship in a church and its sacraments, and suffering and daily discipline in bearing it and using it. Dr. Eddy writes with fervor because he has tested these ways in his own active and useful life.

GARDNER, VERA C., *The Child of God*. *Morehouse-Gorham Co.*, 160 pages, \$1.50.

Religious education of Episcopalian youth is here provided with a book which uses life situation material to interpret and impress the meaning and value of the catechism. Each chapter is a story which illustrates a phrase or section of the catechism. The catechism itself is in the appendix. This material is intended for use at the worship service.

GOODYKOONTZ, BESS, and COON, BEULAH I., Co-Chairmen of Joint Committee on Curriculum Aspects for Home and Family Living, Family Living and our Schools. *Appleton-Century*, 468 pages, \$2.50.

This study reveals the strong ally which the church has in the public schools and colleges for developing right attitudes toward family living. Many illustrations are given at different age levels of ways in which ideals and practices are being steadily improved. This review of varying experiments indicates the serious way in which educational leaders are facing the task of developing democratic principles and increasing the capacity to live on higher levels. It especially emphasises the fact that the education of children must have a parallel program of education for parents. Religious educators will be interested in the goals, techniques, and opportunities for better cooperation of homes, schools, and churches in this fundamental field of family living.

GRAHAM, ARBIE, *Working at Play in Summer Camps*. *Woman's Press*, New York, 128 pages, \$1.50.

This is an attractively written guide book for counsellors in girls' summer camps. It is vital with insights into the minds and moods of campers. Camping experiences are described in a manner which provides younger

counsellors with suggestions which should enable them to work at other people's play. This little book will be useful as a handbook for developing attitudes toward campers and camping rather than as a program guide.

JONES, RUFUS M., *Spirit In Man*. *Stanford University*, 70 pages, \$1.25.

In these three West Lectures on immortality delivered at Stanford University, Dr. Rufus Jones seeks to show that there is something in human personality that makes it worth conserving. As mind experiences are more than physico-chemical mutations in the brain, so it is not impossible to think of an Overworld beyond the universe of material phenomena. For him there are no impossibilities to force us into a negation of hope, but, on the contrary, there are high intimations of immortality.

KRÖNER, RICHARD, *The Religious Function of Imagination*. *Yale University Press*, 70 pages, \$1.00.

Religious imagination rather than philosophical thought, according to Dr. Kröner, is the best way to find answers to the urgent human questions. Such imagination does not only reproduce images from memory — it produces images — it is productive. While there is always the danger that such imagination may run riot, there is no refuge to be found in scientific verification for these images deal with aspects of existence beyond the grasp of thought alone. These two lectures were delivered at Kenyon College in 1941.

MAIER, WALTER A., *Courage in Christ*. *Concordia*, 387 pages, \$1.50.

This volume contains the sermons preached by Dr. Maier over the radio for the eighth Lutheran hour. It is forthright preaching based on the Bible and with the spirit of Martin Luther all through it. Walter Maier would be another Martin Niemoeller. This book stands foursquare opposed to war, brutality, and tyranny. These sermons deserve a place in the archives of America, since they were delivered during a turbulent world crisis when grave issues were before the American people. The author strikes a great and true note in his ringing statement: "Every convert to Jesus is an agent for peace."

PRATT, FLETCHER and DE CAMP, L. SPRAGUE, *The Incomplete Enchanter*. *Holt*, 326 pages, \$2.50.

A book of fancy free, uncontrolled, imaginative fiction for the tired man who wants to relax.

Three psychologists attached to a hospital staff work on a formula that transplants them through time and space. One who succeeds finds himself in mediaeval Ireland. His adventures with the enchanters are quixotic, and

his final return is interesting. Freud's Id trying to break through the Censor forms the theme pattern.

REED, TRUMBULL, *Bright Midnight*, *Westminster*, 278 pages, \$1.50.

The story is a splendid one — a book to be read by one who needs encouragement and then passed to another in the same condition. Samuel Day, a freshman, became blind. A year in the hospital, two more in bewilderingly slow recovery, then return to the university. There he became a healthy-minded strong personality, graduated, secured a good position and the girl he loved.

An old success story theme, but refreshingly varied.

SHEEN, FULTON J., *A Declaration of Dependence*. *Bruce*, 140 pages, \$1.75.

Most Christians will agree with three affirmations of Dr. Sheen — that the declaration of dependence on God is subscribed to by every Christian; that the great enemy of civilization is "the forgetfulness of our brotherhood in God," and that most arguments for pacifism are fallacious. It is not possible, however, for most Protestants to subscribe to the idea of God Dr. Sheen pictures, to the doctrine that the war is "a judgment of God," nor to his faith in "religious authority" which for him rests in the Roman Catholic Church.

SHEETS, RAYMOND H., *Sheets of Life*. *Christopher Publishing House*, 64 pages, \$1.25.

The author of this slender volume of verse writes of ordinary things in an extraordinary way. He seems to have the ability to find the exact word for the mood he wants to express. He is optimistic and has a religious note. His best poem, "My Friend," says:

When the clouds assail me
And hope seems falling fast,
There's one who always will be
Faithful to the last.

Ne'er hath man a richer purse,
Than one who has a friend,
But he that hasn't is accursed
For he no faith can lend.

WARD, J.W.G., *The God We Need*. *Westminster*, 160 pages, 50 cents.

The chapters of this book elucidate and interpret the doctrines about God in the brief statement of the reformed faith issued in 1902 by the Presbyterian General Assembly. Dr. Ward, who is the minister of the First Presbyterian Church of Oak Park, Illinois, deals with the perplexities accompanying a belief in theism, and he presents what seem to him to be the greater difficulties of alternative beliefs. The book is issued as a part of the "Learning for Life" plan of guided adult study.

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